

A GUIDE  
TO  
HINDU STANI.

## RANKING.

**FOURTH EDITION,**

*Ex Libris*

C. K. OGDEN





A GUIDE  
TO  
HINDUSTANI.

<i>First Edition</i>	...	1889
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A

# GUIDE TO HINDUSTANI

IN PERSIAN AND ROMAN CHARACTER

SPECIALLY DESIGNED FOR

THE USE OF

OFFICERS AND MEN SERVING IN INDIA,

INCLUDING COLLOQUIAL PHRASES

A COLLECTION OF ARZIS, WITH TRANSLITERATION  
AND ENGLISH TRANSLATIONS.

BY

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## PREFACE TO FOURTH EDITION.

The present Edition has been carefully revised and some additions made to the text and notes.

The system of transliteration finally adopted by the Asiatic Society of Bengal has been substituted for that given in the last edition.

I am glad to know that the book has been helpful to students of Urdu.

G. R.

CALCUTTA : }  
March, 1897. }

## PREFACE TO THIRD EDITION.

In this Edition I have endeavoured to increase the utility of the book by the addition of much that I had omitted for the sake of brevity in former editions, and it is hoped that the book will now offer far greater facilities for acquiring a knowledge of Urdu than have hitherto been available within the compass of a single volume.

G. R.

CALCUTTA : }  
June, 1895. }

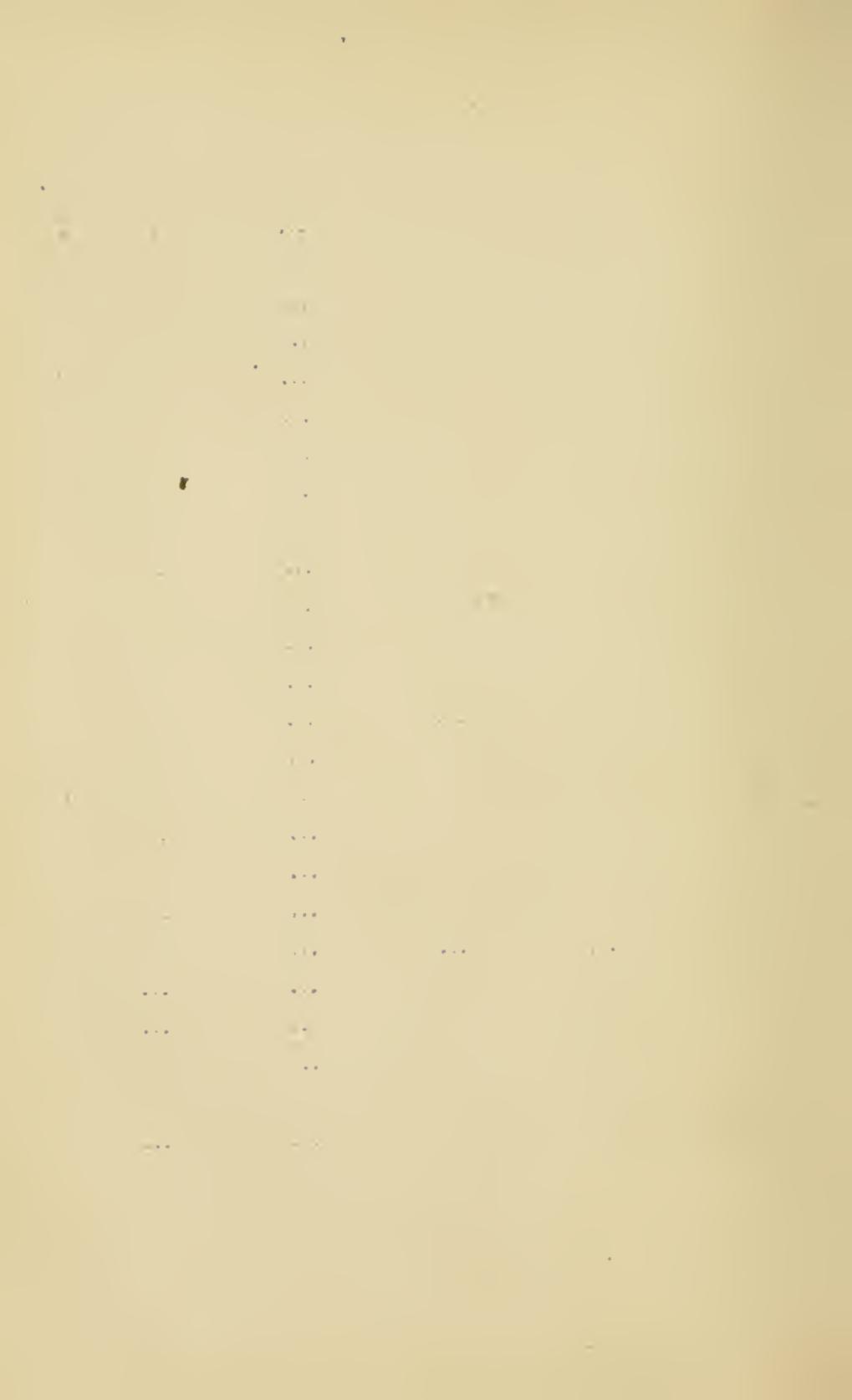
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# A GUIDE TO HINDUSTANI.

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## P A R T I.

### A CONCISE GRAMMAR OF URDU.

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THE Hindustani alphabet is the Arabic alphabet with modifications, including as it does certain letters to represent sounds which do not occur in Hindi words, while on the other hand certain letters are exclusively confined to words of Hindi origin.

This composite character of the alphabet is a necessity of the language, composed as it is of three vocabularies—Sanskrit, Arabic and Persian.

Urdu is written in the Persian character, from right to left, while the Nāgri (or *Hindi* character) is written from left to right.

The following table gives the letters in the Persian character ; it should be remembered that the dots are the essential part of the letters—many letters being exactly similar in form, and indistinguishable except by their dots—as will be seen from a glance at the subjoined alphabet.

## Alphabet in the Persian Character.

Name.	Form.	English Transliteration.	Combined Form.		
			Final	Medial	Initial
alif	ا	ā	ا	ا	ا
be	ب	b	ب	ب	ب
pe	پ	p	پ	پ	پ
te	ت	t	ت	ت	ت
ṭe	ٿ	ṭ	ٿ	ٿ	ٿ
se	س	s	س	س	س
jím	ج	j	ج	ج	ج
che	چ	ch*	چ	چ	چ
he	ه	h	ه	ه	ه
khe	خ	kh	خ	خ	خ
dál	د	d	د	د	د
dál	ڈ	ɖ	ڈ	ڈ	ڈ
zál	ز	z	ز	ز	ز
re	ر	r	ر	ر	ر
ṛe	ڙ	r̥	ڙ	ڙ	ڙ
ze	ز	z	ز	ز	ز
zhe	ڙ	zh	ڙ	ڙ	ڙ

\* See page 4.

Name.	Form.	English Transliteration.	Combined Form.		
			Final.	Medial	Initial.
sín	س	s	س	س	س
shín	ش	sh	ش	ش	ش
šád	ص	š	ص	ص	ص
záf	ض	z	ض	ض	ض
toë	ط	t	ط	ط	ط
zoë	ظ	z	ظ	ظ	ظ
'ain	ع	'	ع	ع	ع
ghain	غ	gh	غ	غ	غ
fe	ف	f	ف	ف	ف
qáf	ق	q	ق	ق	ق
káf	ك	k	ك	ك	ك
gáf	گ	g ( <i>as in gate</i> )	گ	گ	گ
lám	ل	l	ل	ل	ل
mím	م	m	م	م	م
nún	ن	n	ن	ن	ن
hamza	ء	, or -*	ء	ء	ء
wao	و	o or w	و	و	و
he	ه	h	ه	ه	ه
ye	ي	e or y	ي	ي	ي

\* See page 10.

The foregoing Table gives in the third column the English letters by which in transliteration the several letters of the Urdu Alphabet is to be represented.

These forms are with one exception (*ch* = 

As a necessary consequence of the connection of letters in writing, only the essential part of the letter is written, that is to say, the general form of the letter is indicated, and is distinguished from its fellows by the dots. The letters may be thus divided into classes. Certain of the letters are never joined to the letter following them. These letters are :

It is evident that any attempt to join these letters to the left would render them unrecognizable.

*Note.*—In manuscripts this rule is not always observed, and it should be remembered, that *dál* and *re* are not infrequently found in manuscripts joined to the letter following.

### Vowels.

The vowels in Urdu are either short vowels or long vowels. The former are represented by certain marks placed above or below the consonants with which they are pronounced, while the latter are written by means of the letters | *Alif*, , *wao* or  *ye*, with one or other of the marks used to represent the short vowel sounds, which are as follows :—

The short *u* sound of the English language (as in the word

“butter”) is represented in Urdu by a short diagonal stroke from right to left, and from above downwards, written above the consonant with which it is to be pronounced, and called *fatha*.

*For example.*—The syllable “sun” is written in Urdu letters thus سن *san*, and has the meaning of *hemp*.

The short *i* sound is represented in Urdu by a short diagonal stroke similar to the above, but written *below* the consonant with which it is to be pronounced, and called *kasra*.

*For example.*—The syllable “Dikk” is written in Urdu thus, دیق *diqq*, and has the meaning of *trouble, annoyance*.

The *u* sound which in English is heard in the words bull, pull, full, is represented in Urdu by a short diagonal stroke with a loop at its upper end, written *above* the letter with which it is pronounced, and called *zamma*.

*For example.*—The syllable “pull” is written in Urdu, thus پل *pul*, and has the meaning of “*a bridge*.”

The long vowels are as follows :—

The long *a* sound is represented in Urdu by the letter Alif. At the commencement of a word, this Alif has a second Alif written horizontally over it, while in the middle of a word, the Alif is simply accompanied by the vowel mark *fatha*, written or understood.

*For example.*—The word “ardour” is represented in Urdu letters, thus آدَر - *ādar*, and has the meaning of *respect or honour*.

The word “farm” is represented in Urdu letters, thus فَم *fām*, which word means *having-the-colour-of*.

The long *ū* sound is represented in Urdu by the letter *wao* و together with the vowel mark called “*zamma*.”

*For example.*—The sound “boot” is written in Urdu thus, بُوت *būt*, and is a word meaning *strength, power*.

The long i sound is represented in Urdu by the letter Ye ی together with the vowel mark “kasra.”

*For example.*—The sound “beer” is written in Urdu thus, بِير *bīr*, and is a word meaning “*a hero*” “*warrior*.”

These sounds are called معروف *ma'rūf* or “known.”

The sound o, as in the English word *rope* is represented by the letter و *wao* without any vowel mark.

*For example.*—The syllable “rope” is written in Urdu thus, روپ *rop* and means *a stalk of grass or corn*.

The a sound, represented by the English words *fate, mate, &c.*, is represented in Urdu by the letter ے *ye*, without any vowel mark.

*For example.*—The syllable “pate” is written in Urdu thus, پیت *pet* and means “*stomach*,” “*belly*.”

These two latter sounds are called مجھول *majhūl*, or “*unknown*.”

DIPHTHONGS.—The above are the simple short and long vowel sounds; there remain certain diphthongs which are as follows:

The sound *ai*, as in the English word “aisle,” is represented in Urdu by the letter ی combined with the vowel “fatha,” thus the word “aisle” would be written in Urdu letters ایل *ail*.

The word for a bullock is بیل *bail* pronounced to rhyme with *aisle* as above.

The sound *ow*, as in the English word “cow,” is represented in Urdu by the letter و *wao*, with *Fatha*.

*For example.—* The word “now” would be in Urdu letters نو nau and is a Persian word meaning “new.”

The above give all the sounds of the vowels and diphthongs. The following words are given as further examples, and as an exercise in reading.

مطلب - مشار - لوتنا - کھیوت - پنگو - پنکھا

Pankhā - Pangū - Paīthnā - Khewaṭ - Lūṭnā - Minshār - Matlab.

Fan - Cripple - To enter - A rower - To rob - A saw - Object.

روپنا - رونا - رولا - بیتھنا - سینا - سینا - کنجی

Kunjī - Sinā - Senā - Baiṭhnā - Raulā - Ronā - Ropnā.

A key - To sew - Army - To sit - Noise - To weep - To plant.

#### PRONUNCIATION OF CONSONANTS.

It is necessary to say a few words upon the pronunciation of certain letters which are not represented in their transliteration by exactly equivalent English letters. These are

ق غ ع ط ض ص ش ڙ ڏ ڏ خ ڇ ٿ ٿ

To take these in order.

**ت** This letter is softer in pronunciation than our English “t” and has a sound somewhat more nearly approaching to “th.” Practice will alone suffice for its due pronunciation.

**ٿ** This letter (which may be also written ڻ, e.g., in manuscripts), answers more nearly to our English “t.”

**ٿ** This letter only occurs in words of Arabic origin, and has a sound exactly answering to the English “s” pronounced with a “lisp.” In Hindūstānī however this

accurate distinction is very rarely made, and the letter is pronounced as "s" Thus باءٹ *bā'is*.

ج This letter has the sound of "ch" in "chin" or "cheese."

خ This letter has no exact equivalent in English.

The "ch" of the Scottish "loch," represents it exactly.

Also the "ch" of German, as in the words "durch" "nicht" very closely approaches the sound.

د The soft *dál* د bears the same relation to "d" and "dh" that the soft ت does to "t" and "th."

ڌ This letter may also be written ڌ, and its sound is that of an English "d" before another consonant, as in "mad man," i.e., more accentuated than when preceding a vowel.

ڌ This letter is pronounced in Urdu as the English "z," though its true Arabic value is between "z" and "dh."

ڙ This letter is of very infrequent occurrence, and is only found in Persian words. Its sound has no English letter answering to it, though the "z," as pronounced in the word "azure," approaches very near it. The French "j" in the words "jour" - "joli" is exactly equivalent to it, this last word might be written ڙولي.

ش This letter is equivalent to our English "sh," for example, شا باش = *shābāsh* = Bravo.

ص For ordinary purposes it is sufficient, if this letter be pronounced as "s." But in the mouth of a native it has a trace of the "w" sound, as in our word "suavity." Its pronunciation is facilitated by approximating the inner surface of the cheeks to the side teeth, and slightly protruding the lips while pronouncing the "s" sound,

the sides of the tongue falling against the inner surface of the teeth.

**ض** This is even more difficult to pronounce accurately than the foregoing letter, but if the "z" sound be aimed at with cheeks and tongue in the abovementioned position, a very close approximation to the proper pronunciation will result.

**ط** In pronouncing this "t" sound, the rule given for **ض** should also be followed.

**ع** Is strongly guttural, but is usually pronounced like Alif-hamzá at the commencement of a word, and like an abbreviated Alif in the middle of a word. At the end of a word it has a faint "e" sound, but is practically unheard.

In words beginning with **ع** the tongue must be depressed and the throat well open, the sound emitted will then be fairly representative.

**خ** The pronunciation of this letter is a matter of considerable difficulty. It is a back-guttural, and there is no sound in English corresponding with it. It bears the same relationship to the "g" sound that **ظ** does to the "k" sound.

Thus--if in the word "loch" we substitute "g" for the "k" sound and pronounce the word thus formed in accordance with the substituted letter, we shall get an approximation to the sound of **خ**, e.g., **نَغْمَةٌ** *taghma*, medal.

**ق** This letter has a sound very like the "q" in "quoit." It is enunciated by uttering a "k" sound with the cheeks applied to the sides of the teeth and the lips slightly protruded, e.g., **قَابِلٌ** *qābil*, able. **قَاعِدَةٌ** *qā'ida*, a rule.

Platts' Hindustani Grammar gives a good example by saying it closely resembles the sound uttered by a crow in its "caw."

The letter ر (r) is generally so carelessly pronounced in English that great care must be taken to pronounce this letter fully in Hindustani; even with a slight "roll."

The letters و and ح have a double value, either as consonants or vowels, as the case may be.

If followed by a vowel sound they are consonants, as in the words واجب *wājib* and یونان *yūnān*.

If followed by a consonant they are vowels, as in the words مُوكب *maukib*, میزان *mīzān*.

ALIF HAMZA.—Alif, at the commencement of a word has no sound value, but is merely a graphic sign, a prop for the hamza ՚ which is pronounced. It has therefore only an exponential value, and the sound will differ according as the hamza ՚ is to be pronounced with one or other of the three vowels before mentioned.

	՚ = a	՚ = i	՚ = u
Thus			

Hamza is, as will be seen from its form, simply an abbreviated ع.

Hamza when unaccompanied by | is merely a breathing as in the words طاءوس *tá-ús* a peacock, where it is necessary to separate the two vowel sounds ā and ū. In this position it is to be represented in transliteration by a hyphen, as above shewn. At the beginning of words it is represented in

transliteration simply by the vowel which it represents in sound, that is by a, i, or w (*see* pages 20-21).

Alif, with a horizontal Alif written above it at the beginning of a word, forms the long syllable ā. *E.g.*, آسمان *āsmān*, the sky. The Alif written above is called *madda*, or prolongation, and the two together are called *Alif mumdūda*, the prolonged Alif.

Care should be taken in pronouncing this long Alif to avoid a too common European vulgarism by which the sound ā is perverted to aw: Thus the word أَكَ meaning "post" is to be pronounced *Dāk* not *Dawk*: thus دَاكَ آيَا هِيَ = *dāk āyā hai*. When two wáos occur together the first is pronounced almost like a "v" thus قُوْفَتْ power, is pronounced *quv-wat*; اول first, is pronounced *av-wal*.

#### ORTHOGRAPHICAL SIGNS.

**TASHDID.**—When any letter is required to be doubled the sign  $\text{~}$  is written above it. This sign is called تـشـدـد *tashdīd*, or strengthening, and represents the letter ش.

For example, in the words:—

مشـرـف musharraf, honoured, exalted.

تـكـلـم takallum, conversation.

مـرـبـي murabbi, a teacher, tutor.

**TANWÍN.**—When a vowel mark *Fatha*, *Kasra* or *Zamma* is required to be doubled it is written double and then acquires an additional sound of "n." Thus, ئ an ؒ in ؤ un.

For this reason it is called تنوين *tanwīn*, “giving the sound of *n*.” In Urdu the *Fatha* is the only vowel mark that undergoes this change: as for example—

فُورًا fauran, at once. اتفاقاً ittifāqan, by chance.

But in phrases of Arabic which will be met with in reading, both *Tanwīn zamma* and *Tanwīn kasra* will also be found to occur.

JAZM.—When it is intended that any consonant is to be silent, that is to say, not accompanied by any vowel sound, this fact must be signified in writing by inserting a mark called جزم *jazm*, or سکون *sukūn* above the consonant.

This sign is either a small circle  $\circ$ , or an incomplete circular mark  $\circ$  placed above the quiescent consonant.

*Example.*—بولنا bolnā, to speak.

Here, if it were not for the “*jazm*,” we might read this word as *bolanā*, as unless there is some indication to the contrary the vowel mark *fatha* is to be understood in all syllables.

A consonant thus made quiescent is called ساكن *sākin*, i.e., resting; while a consonant pronounced with a vowel is called متحرّك *mutaharrik*, moving.

There is another mark called وصله *waslah* which is used only in phrases from the Arabic. It has this form ~ and is placed over the initial *Alif* of a word in construction with another, to

shew that the *Alif* is elided in pronunciation: Thus عبد الله, ‘Abdu’llah, not ‘Abdu Allah, which is the full value of the letters.

### Numerals.

Every letter in the alphabet has a special numerical value attached to it, but the following figures are those which are ordinarily used to denote the date, year, page of a book, &c., &c. : they are as follows :—

۱	۲	۳	۴	۵	۶	۷	۸	۹	۰
1	2	3	4	5	6	7	8	9	0

they are compounded in exactly the same way as our numerals ; e.g.,  $۱۰ = 10$ ,  $۱۸۷۷ = 1877$ .

### Hindi Numerals.

۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰
۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰

The figures are compounded just as in English.

Thus  $1891 = ۱۸۹۱$ .

### The Abjad.

The values of the letters are shewn in the following line :—

ا ب ج د ه و ز ح ط ي ك ل م ن س ع ف ص ق ر ش ت ت خ د ض ظ غ

Where the first ten letters represent the numerals from 1 to 10 the eleventh letter represents 20, the twelfth 30 and so on up to 100, the next after 100 is 200 and so on up to 1,000.

Thus  $۱+۲+۳+۴=10$  and so on.

These values are assigned to the letters for the purpose of enabling dates to be expressed in words, forming Chronograms. For example : The date of the death of the author of the Urdú-i-Mu'alla in 1285 Hijrí, is thus expressed :

ا ج او ن ک ا س خ ن ت م ا م ه و ا <sup>۹</sup>  
To-day his speech is ended

The sum of these letters will be found to give the date 1285.

### Alphabet in the Hindi Character.

In writing Hindi the Nāgri or Devanāgri character is employed.

It is written from left to right.

The following gives the forms of the letters with their equivalent sounds in the Roman character.

The written character will be found to differ from the printed forms far less than in Urdu. Examples of it will be found at the end of MSS. exercises—

#### *Vowels.*

Character.	Sound.	Note.
अ	a (short)	Medial form ए
आ	ā (long)	
इ	i (short)	„ „ ई
ई	ī (long)	„ „ ऐ
उ	u	„ „ ऊ
ऊ	ū	„ „ ऊ
ए	e	„ „ ^ above the letter.
ऐ	ai	„ „ ^ above the letter.
ओ	o	„ „ ओ
औ	au	„ „ औ
ঁ anusvára	u nasal	„ „ ^ above the letter.
ঃ visarga		„ „ :

## Consonants.

Character.	Sound.	Character.	Sound.
क	k	द	d <i>soft</i>
ख	kh	ध	dh <i>soft</i>
ग	g	प	p
ঘ	gh	ফ	ph
ঙ	ng	ব	b
চ	ch	ভ	bh
ঝ	chh	ম	m
জ	j	য	y
ঝ or জ	jh	ৰ	r <i>soft</i>
ট	t <i>hard</i>	ল	l
ঢ	th <i>hard</i>	ৱ	w
ড	d <i>hard</i>	ঝ initial form	Sh
ঢ	dh <i>hard</i>	ষ medial form	Sh
ণ or ন	n	স	s
ত	t <i>soft</i>	হ	h
ঘ	th <i>soft</i>		

*Double letters in most common use.*

Character.	Sound.	Example.	
क्ष	Ksh	परिक्षित	Parikshit
ग्न	gy	आग्ना	Agyá
त्र	tr	पुत्र	Putr
त्त	tt	उत्तर	Uttar
द्व	ddh	बुद्ध	Buddh
ऋ (initial form)	ri	ऋतु	Ritu
ऋ medial form		भृङ्गौ	Bhringí
श्र	Shr	श्री	Shrí
भृ	bhr	भृङ्गौ	Bhringí
मङ्ग	ng	मङ्गल	Mangal
हु	hú	हुआ	húa
द्वू	dw	द्वौप	dwíp
ध्य	dhy	ध्य	badhya
द्य	dy	विद्या	vidiyá

### The Article.

There is no regular article in Hindustani, the noun when standing alone being either definite or indefinite according to the context. The numeral adjective ایک “ek” = “one” is frequently used in the place of our indefinite article “a” or “an:” while the demonstrative pronoun وہ “woh” supplies the place of the definite article “the.”

### Accidence.

Some of the words composing a sentence are subject to certain changes or modifications according as the writer or speaker wishes to convey different ideas as to circumstances of person, gender, number, time and place.

Thus the crude form of the following words :

میں دیکھنا - لڑکا to see - boy -

conveys no definite idea, but when thus modified

میں نے تین لڑکوں کو دیکھا

Main ne tin larkon ko dekhā — an idea is complete, viz., I saw three boys.

The Accidental circumstances affecting words are expressed by the various changes included in the term “ Accidence.”

The vowels used to express these accidental circumstances in nouns, are as follow :—

|      ā denotes a masculine singular in the subjective case.

ی      ī denotes a feminine singular in the subjective case.

ے      e denotes a masculine plural.

یان      īyāñ or      en denote a feminine plural.

Thus if a Hindi noun ends in *ā*, we know it is masculine—

*Example :— کتا کاتا ہی— Kuttā kāṭtā hai*—The dog bites.

If a Hindi noun ends in *i*, we know it is feminine.

*Example :— لڑکی کھیلتی ہی— Larkī kheltī hai*—The girl plays.

The masculine plural ends in *e* short.

*Example :— چھوٹے گھوڑے— Chhotē ghore*—Small horses.

The feminine plural ends in *iyān* when the singular ends in *i*.

*Example :— لڑکیاں تھیں— Larkiyān thīn*—The girls were.

But if the singular of a feminine noun ends in a consonant or *l alif*, or *wao* the plural subjective will end in *en*.

E.g., *کتاب kitāb*, book, *کتابیں kitāben*, books.

*بلا balā*, calamity, *بلائیں balā-en*, calamities.

*ناؤ nāo*, a boat, *ناویں nāwen*, boats.

N.B.—From the above examples we see that the verbs are similarly inflected, with the exception that the termination *iyān* has become obsolete in Urdu in the feminine plural of verbs, and is contracted to *in*. It is still persistent in Punjābī.

The formative\* cases of nouns both masculine and feminine alike, in the plural add the postpositions to the root form with the affix *on*, thus *مردین کا mardon ká*, of men, *لڑکیوں کو larkiyon ko*, to girls, *عورتوں کی auraton ki*, of women, *چڑیاؤں کے chiriyáon ke*, of birds.

\* See page 30.

## GENDER OF URDU NOUNS.

The gender of nouns in Urdu is a matter of some difficulty to the student, and it is most important to acquire a thorough mastery of the rules which govern the gender of nouns. Nouns are masculine or feminine *by form*, the termination being in most cases, the indication of the gender.

A. *The following are Masculine terminations :—*

- (a) Hindi nouns ending in *long ā*.

as اتاً ātā flour.

The exceptions to this are few, being chiefly nouns implying an abstract quality, as کرپا kirpā, kindness, لپا or لکھپا kirkhpa.

- (b) Nouns ending in و ū and او āo.

The exceptions are—

بالو bālū, sand, دارو dārū, liquor, medicine.

ترازوٰ tarāzū, a pair of scales, روہوٰ rohū, a kind of fish.

ابروٰ abrū, eyebrow, آبروٰ ābrū, honour, آرزوٰ ārzū, wish.

ہجوٰ hajw, satire, بوٰ bu, smell, خوٰ khū, habit.

جوٰ jū, a river, ناو nāo, a boat.

- (c) Nouns ending in ئ (h mute).

*Except :* بنفسهٰ banafsha, a violet, صرفہٰ sarfa, expenditure.

توبہ tauba, repentance, فلختہ fakhta, a dove.

دفعہ daf'a, time,	لاشہ lashā,	{ a corpse.
لوٹہ loth,		

N.B.—Arabic feminines in ة (for ة ) must also be excepted,

e. g., والدہ *wālidah* mother (fem. of والد ).

Such nouns are feminine by signification.

#### GENDER OF ARABIC NOUNS USED IN URDU.

The gender of nouns imported into Urdu from the Arabic does not conform to the gender of the noun in its own language.

Without going into the question of the formation of words in Arabic, it must be understood that a number of words will occur which will be seen to be similar in *form*, with a meaning which bears, in all cases, the same relation to the idea to be expressed; this idea differing with the different roots from which the words are derived.

For simplicity's sake the three letters ف, ع and ل are used to represent the 1st, 2nd and 3rd letters of the tri-literal root; these three letters are constant in all derivatives, changes being made in their meaning by the interpolation of other letters, which always occupy the same position for the same shade of meaning.

The following are some of these derived forms; we will first take those that are masculine when used in Urdu.

N.B.—*The student is urged to carefully study the remarks on gender, as this is one of the chief difficulties in Urdu.*

The following Arabic derivatives are masculine:—

افعال - *if'āl*—That is, words in which the root form فعل is augmented by an Alif between the second and third letters,

and further augmented by having Alifhamza (*vide* page 3,) pronounced with the vowel *kasra*, prefixed to the first letter.

*Exceptions :* اِجْلَاسٌ *ijlās*, a session.

اِكْرَاهٌ *ikrāh*, aversion. اِصْلَاحٌ *islāh*, correction.

الْحَاجَةُ *ilhāh*, persistence. اِمْدَادٌ *imdād*, assistance.

اِبْرَادٌ *irād*, citing.

تَفْعُلٌ *taf'a'ul*.—Formed by prefixing ت and doubling the second letter of the tri-literal root.

*Exceptions :* تَوْجِهٌ *tawajjuh*, turning one's attention to.

تَوْضُؤُ *tawazzū*, performing one's ablutions.

تَوْقُّعٌ *tawaqqū'*, hope.

تَمَنَّى *tamannā*, desire—longing.

تَسْلِيٰ *tasallī*, consoling.

تَرْقِيٰ *taraqqī*, promotion.

تَجَلِّيٰ *tājallī*, brightness.

تَفَاعُلٌ *tafā'ul*.—Formed by prefixing ت and inserting Alif between the first and second letters of the root.

*Except :* تَوَاضُعٌ *tawāzu'*, humility,

and all of this form which end in يٰ.

**انفعال** *infi‘āl*.—Formed by prefixing the syllable ان *in*, and inserting Alif between the second and third letters, as **إنقطاع** *Inqītā‘* being cut off. Words of this form all have a passive sense.

**افتعال** *ifti‘āl*.—Formed by prefixing Alif, and inserting Alif between the first and second letters, and inserting Alif between the second and third letters of the root.

*Exceptions :*

**احتياج** *ihtiyāj*, necessity.

**اطلاع** *ittilā‘*, report.

**احتياط** *ihtiyāṭ*, caution.

**ابتداء** *ibtidā*, beginning.

**امطلاع** *iṣṭilāḥ*, usage.

**التفاقات** *iltifāt*, attention.

**التماس** *iltimās*, request.

**انتها** *intihā*, ending.

**اعتراض** *i‘tirāż*, objection (this is also used as masculine.)

**استفعال** *istif‘āl*.—Formed by prefixing the syllable **است** *ist* and inserting Alif between the second and third letters of the root. Words of this form have the significance of *desiring* or *considering*.

*Exceptions :*

**استمداد** *istimdād*, asking for aid. **استرضأ** *istirzā*, conciliating.

**استكره** *istikrāh*, aversion. **استعداد** *ist‘idād*, a bility.

**استدعا** *istid‘ā*, request.

**مفعول** *maf‘al*.—Prefixing the letter م *mīm*—vocalized with either *kasra* or *fatha* as the case may be.

In the former case the word is an instrumental noun, e. g., **مسطر** *mīstār*, a ruler (for ruling lines) **مقرافض** *mīqrāż*

shears (for cutting) مِفْتَاح miftāḥ, a key (for opening); in the latter it is a noun of place, e.g., مجلس majlis place of sitting,

*Exceptions:*

مَجَال majāl, power.

مَحْفَل mahfil, an assembly.

مَجْلِس majlis, place of sitting—assembly.

مَسْجِد masjid, place of worship—temple.

مَنْزِل manzil, place of alighting—stage.

مَنْخُر mankhur, place of breathing—nostril.

The above includes all the masculine forms with the most usual exceptions.

The following are the principal feminine terminations:—

(a) ا (Alif) Arabic nouns ending in *Alif*.

*Examples:* بَقَاء baqā, duration.

بَلَاء balā, evil, calamity.

N.B.—Exceptions to this rule are Arabic words of the form تَفَاعُل tafā‘ul, ending in ا, as تقاضا taqāṣā, dunning, which are masculine. (See page 21).

(b) يَا Hindi diminutives such as چَرِيَّا chiriyā a bird.

*Except:* پَهْيَا pahiyā. a wheel.

(c) ت Arabic nouns ending in ت.

*Except :*

ثبوت *sabūt*, firmness. خلعت *khil'at*, a robe of honour.

شربت *sharbat*, a draught. ياقوت *yāqūt*, a ruby.

وقت *waqt*, time. تابوت *tābūt*, a bier.

(d) Nouns ending in هت *hat*, اهت *āhat*, اوت *āwat*, all of which are of Hindi origin, as گہراہت *ghabrāhat*, consternation.

(e) ش Verbal nouns (Persian) as گردش *gardish*, revolution; روش *rawish*, manner, custom.

N.B.— بالش *bālīsh*, a pillow, is not a verbal noun and is masculine.

(f) ی Nouns ending in ی as: صراحی *surāhī*, a goblet.

*Except :* پانی *pānī*, water. گھی *ghī*, ghee.

جی *jī*, soul life. موتی *motī*, pearl.

دھی *dahī*, sour milk. ہاتھی *hāthī*, elephant, and words which are obviously masculine such as

آدمی *ādmī*, a man. سپاہی *sipāhī*, a soldier.

In addition to the above, it should be borne in mind that nearly all abstract nouns, formed by dropping the infinitive termination, are feminine. The exceptions to this rule are :—

نوج	<i>noch</i> , scratching from	نوچنا	to scratch.
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ناچ	<i>nāch</i> , dancing	ناچنا	to dance.
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رنگ	<i>rang</i> , colouring	رنگنا	to colour.
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کھیل	<i>khel</i> , playing	from	کھیلنا	to play.
نچوڑ	<i>nichor</i> , squeezing	„	نچوڑنا	to squeeze.
دھکیل	<i>dhakel</i> , shoving	„	دھکیلنا	to shove.

all of which are masculine.

The following Arabic derivatives are feminine :—

**تَفْعِيل** *taf'īl*.—Formed by prefixing ت and inserting ي between the second and third letters of the root. This form has always an active signification.

*Except :* تَعْوِيذ *ta'wīz*, an amulet (that which protects).

**مَفْعَال** *mif'āl*.—Formed by prefixing م *mīm*, and inserting *Alif* between the second and third letters of the root, as :—

منقار *minqār*, a bird's beak.

مَقْرَافِض *miqrāz*, a pair of scissors.

*Except :* منشار *minshār*, a saw.

مسمار *mismār*, a nail.

معيار *mi'yār*, a touchstone.

**تَفْعَال** *taf'āl*.—Formed by prefixing ت and inserting *Alif*, as above, as :—

تَكْرَار *takrār*, a quarrel.

تمثاں *timṣāl*, an effigy, portrait.

*N.B.—It will be found well worth while to study these rules thoroughly, as, otherwise, the question of gender will be found a very puzzling one, and will depend solely on the memory for individual words.*

## THE FORMATION OF THE FEMININE FROM THE MASCULINE.

Feminines are formed in Urdu in various ways.

## 1. By adding certain affixes :—

(a) **بِي**—When the word ends in a consonant, the letter **بِي** is simply added, thus, براہمن masculine, *Brāhman*, براہمنی feminine, *Brāhmanī*. If the last letter is *l*, or *h* mute, it is elided, and the affix **بِي** substituted for it, thus: لرکا لرکی *larkā, larkī*, boy, girl, شاہزادہ شاہزادی *shāhzāda, shāhzādī*, prince, princess.

(b) **ان** or **ن** *an*, or **ن** *in*—This affix is used for rational beings, thus :

دھوبی *dhabī*, a washerman, feminine دھوبین *dhabīn*,  
or دھوبان *dhaban*. جوگی *jogī* a mendicant, *jogin*.

(c) **ني** *nī*, or **انی** *ānī*—This is used both for rational and irrational beings, thus: هاتھی *hāthī*, an elephant,  
feminine هاتھنی *hathnī*; قتو تھنی *tattū*, a pony, تھنی *tattū*, a pony-mare;  
مہتر *mehtar*, a sweeper, feminine مہترانی *mehtrānī*.

## 2. By using distinct words :—

e.g., باپ *bāp*, father, feminine مان *mān*, mother.

\* ساند *sānd*, bull, feminine گاری *gā-e*, cow.

\* It must be borne in mind that the feminine of this word, namely ساند نی *sāndnī*, does not mean a cow, but a riding camel.

3. By adding the Persian words نر nar, or مادہ māda, thus :—  
 نر شیر مادہ sher-i-nar, a tiger, شیر مادہ sher-i-māda, a tigress. The words نر nar and مادہ māda are used alone to denote male and female. In Urdu, female is usually مادین mādīn.\*

## FORMATION OF THE PLURAL.

Pure Urdu words form their plurals thus :—

1. Form unchanged.—Masculines ending in a consonant, or in ū, o, or i, as also proper names or degrees of relationship, or titles of profession ending in ā, remain unchanged in the nominative plural.

e.g., گھر ghar, a house. بچھو bichhū, a scorpion.

موٹی motī, a pearl. چاچا chachā, an uncle.

راجا rājā, a king. کودو kodū, a kind of grain.

2. Masculines ending in ā (except the above classes), or in hīmūtē, form the plural nominative by changing this termination into ے e.

e.g., لڑکا larkā, boy, pl. لڑکے larke, boys.

پردہ pardā, curtain, pl. پرده pardē, curtains.

N.B.—The word دادی dādī, though a title of relationship, is inflected: this is the sole exception to Rule 1.

3. Feminines ending in i, form یان iyān in the nominative plural.

e.g., لڑکی larkī, girl, pl. لڑکیان larkiyān, girls.

\* e.g., Is that rabbit male or female ?

Wuh khargosh nar hai ki mādīn.

N.B.—This form is used for the nominative plural of diminutives in ia- دبیا ia- *dibīā*, a little box—plural دبیان dibiyān. These form also plurals دبیاين dibiyāen (as at 4).

4. All other feminines form their nominative plurals by adding ين en, thus :—

كتاب kitāb, a book, كتايبن kitāben, books ; ناو nāo, a boat, ناوين nāwen, boats ; لهر lahr a wave, lahren waves.

The formative plural is formed by adding the syllable ون on, in cases where the nominatives, singular and plural, are the same.

e.g., گھر ghar, house—Nominative plural گھر — Formative plural گھرون gharon, houses.

In all other cases the feminine termination of the nominative plural is changed into ون on.

e.g., لرکيون لرکيي—Formative plural larķiyon, girls.

كتايبون كتايب—Formative plural kitābon, books.

#### ARABIC AND PERSIAN PLURALS.

Certain of these will be met with in reading.

Persian plurals are formed by adding the syllable ان, ān, for animate, and ها hā for inanimate objects, as a general rule.

e.g., گل gul, rose, گلها gulhā, roses ; نامه nama, letter, نامها nāmahā, letters ; but درخت dirakht, tree, forms درختها dirakht-hā, and درختان dirakhtān, trees ; and اسپ asp, a horse, forms اسپان aspān, and اسپها asphā.

Some also (nouns of multitude) add ات *\* at*, in the plural.

e.g., دیہ *deh*, a village. دیہات *dehāt*, the villages around.

کاغذ *kāghaz*, paper. کاغذات *kāghazāt*, documents.

نامہ *nāma*, a letter. نامجات *nāmajāt*, despatches.

Notice the euphonic interpolation of ج after the silent *h*—in the last example.

Arabic broken plurals† must be learnt by practice; they follow the gender of the singular in Urdu, whereas in Arabic all broken plurals are feminine.

### Declension of Nouns.

There are but two declensions:—

I. That in which the formative singular is the same as the nominative.

II. That in which the formative singular is inflected.

In the first are included all feminines, and all masculines except those ending in ة (*h* mute) and long ā (not being professional titles or degrees of relationship) which, with the exception of دادا *dādā*, are uninflected. (See page 27.)

\* This is the regular form of the feminine plural in Arabic—  
وَالدَّة *wālidā*, mother وَالدَّاتُ *wālidāt*, mothers.

† By broken plurals are meant plurals formed by a change in the form of the word, not simply by the addition of a plural termination—

e.g., اهل *ahl* (people) forms اهلوں *ahlūnā* (regular plural) and اهالی *ahālī* (broken plural).

In the second are classed all masculines excepted from the first declension, as above, including **।॥०**, as above stated. (For examples of declensions I and II see page 32.)

### CASE OF NOUNS.

The various cases are formed by certain postpositions, which are added to the formative singular and plural, as the case may be.

*N.B.—The “formative” is the condition of the noun in another case than the nominative, or “subjective” case.*

1ST DECLENSION.—It has already been stated that in the first declension the *formative* singular is identical in form with the nominative. Accordingly in the *first declension* the singular number of the noun is declined by adding to the uninflected nominative form one or other of the postpositions which indicate the case in which the noun is used. The plural number is declined in the same way, with this change, that to the nominative singular form is added the syllable “*on*” (*n* nasal), pronounced as in the French “*bon*,” “*ton*,” and to the word thus formed the postposition is added.

### POSTPOSITIONS.

The following are the postpositions:—

		<i>masc.</i>	<i>fem.</i>
Genitive singular ...	...	ڪ kā	ڪ kī
„ plural ...	...	ڪے ke	ڪی kī
Dative (sing. and plural)	...	ڪو ko	ڪو ko
Accusative (sing. and plural)	...	ڪو ko	ڪو ko
Agent (sing. and plural)	...	ڻ ne	ڻ ne

	masc.	fem.
Ablative (sing. and plural) ... سے se	سے se*	
Locative (sing. and plural) ... میں men	میں men	

It will thus be seen that the Genitive postposition is the only one which is inflected to agree with the noun which it qualifies, e.g., *the man's horse* would be *ādmī kā ghorā*; here *kā* agrees with the masculine *ghorā*, which it qualifies. Again *the man's mare*, is *ādmī kī ghorī*. *Ghorī* being feminine, requires the feminine postposition *kī*.

THE USE OF اضافت IZĀFAT. The genitive may also be expressed by the use of the Persian construction termed *izāfat*.

This form of genitive is usually an adjectival qualification of a noun of Persian origin, for example:—

نخت مبارک *Takht-i-mubārak.*

The auspicious throne.

شهر بزرگ *Shahr-i-buzurg.*

The large city.

This *Izāfat* has three forms. (a) After a consonant it is written as a *kasra* as in the above examples. (b) After a long alif or wao it is written *ی*: thus نماز چاہی *jā-e-nāmaz*, a prayer carpet داروی مُجرب *dārū-i-mujarrab*, a medicine of proved efficacy.† (c) After ئ mute it is written in an abbrevia-

\* This postposition has also an idiomatic use, meaning "as soon as" e.g., *As soon as he arrives*, may be expressed *uske āne se*.

In this sense it is used with the inflected infinitive.

† Note. In many Manuscripts this *Izāfat* will be found written as mentioned at (c), but the above is the general rule in printed works.

ted ى form so as to closely resemble *hamza*, thus قلعة عاليٰ *qil'ah-i-'ālī* a lofty fort.

**2ND DECLENSION.**—Nouns of this class are declined by changing the final letter of the nominative singular into *e short*, and adding the postposition to this in the inflected cases of the singular. E.g., لڑکا *larkā*, a boy, لڑکے *larkē* to the boy.

The nominative plural is formed by changing the final letter of the singular nominative into *e short*; the inflected cases of the plural are formed by adding the postpositions to the root form augmented by the syllable “*on*,” as in the first declension.

*Example*—

گھوڑا *ghorā*, a horse.      گھوڑے *ghore*, horses.  
گھوڑوں پر *ghorōn par*, on horses.

#### EXAMPLES OF DECLENSIONS.

*1st Declension.*—گھر *ghar*, a house.

##### Singular.

Nom.	گھر	... <i>ghar</i> ...	... a house.
Gen.	گھر کا-کی	... <i>ghar-kā</i> (or <i>ki</i> ) ...	of a house.
Dat.	گھر کو	... <i>ghar-ko</i> ...	to a house.
Acc.	گھر کو-گھر کو	... <i>ghar-ko</i> (or <i>ghar</i> ) ...	a house.
Agent	نگھر	... <i>ghar-ne</i> ...	by a house.
Abl.	سے گھر	... <i>ghar-se</i> ...	{ with, from, out of, a house.

Loc.	گھر میں گھر پر	... { <i>ghar-men</i> (or) <i>ghar-par</i> * +	... { in a house. * to a house.
Voc.	اے گھر	... <i>ai-ghar</i>	... O <u>house</u> !
Nom.	گھر	... <i>ghar</i> ...	... houses.
Gen.	گھروں کا	... <i>gharon-kā</i> (or <i>kī</i> )	of houses.
Dat.	گھروں کو	... <i>gharon-ko</i>	to houses.
Acc.	گھروں کو	... <i>gharon-ko</i>	houses.
Agent	گھروں نے	... <i>gharon-ne</i>	by houses.
Abl.	گھروں سے	... <i>gharon-se</i>	from houses.
Loc.	گھروں میں	... <i>gharon-men</i> (or <i>par</i> )	in, or to, houses.
Voc.	اے گھروں	... <i>ai-gharo</i>	... O houses !

2nd Declension.—لڑکا *Larkā*, a boy.

Singular.

Plural.

Nom.	لڑکا	<i>Larkā</i> a boy	لڑکے	<i>Larke</i> boys.
Gen.	لڑکے کا	<i>Larke-ka</i>	لڑکوں کا	<i>Larkon-ka</i>
Dat.	لڑکے کو	<i>Larke-ko</i>	لڑکوں کو	<i>Larkon-ko</i>
Acc.	لڑکے کو	<i>Larke-ko</i>	لڑکوں کو	<i>Larkon-ko</i>
Agent	لڑکے نے	<i>Larke-ne</i>	لڑکوں نے	<i>Larkon-ne</i>

\* *Par* often signifies *to*, taking the place of *ko*. Thus "*ghar par jāo*," "go to the house," or more idiomatically "*ghar jāo*?"

† Two of these postpositions may be used together: thus گھر میں سے *mez par se*, from within the house; گھر پر میں سے *par me*, from upon the table.

Abl.	لَرْكَةِ سے	Larke-se	لَرْكُونِ سے	Larkon-se
Loc.	لَرْكَةِ میں	Larke-men	لَرْكُونِ میں	Larkon-men
	لَرْکَہ پر	Larke-par	لَرْکُونِ پر	Larkon-par

Voc. ای لَرْکَا ai-larkā ای لَرْکو ai-larko

### Adjectives.

The adjective may either precede or follow the noun it qualifies, generally the former, unless it is wished to lay stress upon the quality indicated by the adjective.

Adjectives ending in consonants undergo no change of form to suit the gender of the noun. Those ending in long ā are changed, as are also some ending in *h* mute, and are inflected thus :—

#### Masculine Singular.

Nom. اچھا آدمی achchā ādmī, a good man.

Inflected cases \* اچھے آدمی کا, کو و سے, الخ achche ādmī kā, ko, se, &c., &c.

#### Plural.

Nom. اچھے آدمی achche ādmī, good men.

Inflected cases \* اچھے آدمیوں کا, کو, الخ achche ādmīyon kā, ko, &c.

#### Feminine Singular.

Nom. اچھی عورت achchi 'aurat, a good woman

\* الخ These three letters are an abbreviation for an Arabic phrase signifying "and so on for the rest"—It is used in Urdu as the equivalent of our "&c."

Inflected cases اچھی عورت کا, کو, الخ achchī 'aurat kā, ko, §c., §c.

## Plural.

Nom. اچھی عورتیں achchī 'auraten, good women.

Inflected cases اچھی عورتوں کا, الخ achchī 'auraton kā, §c., §c.

فلانہ fulāna and جدعا judā are also declined, the latter generally in the language of women.

The following adjectives are inflected :—

\* دیوانہ dīwāna نادیدہ nādīdā شرمذنا sharminila.

راندہ rānda بیچارہ bechāra کمینہ \* kamīna.

ناکارہ nākāra تازہ \* tāza گندہ \* ganda.

حرامزادہ harāmzada ماندہ mānda.

## COMPARISON OF ADJECTIVES.

Adjectives are compared in the following way :—

1. By putting the noun with which the comparison of another noun is made in the ablative case, the adjective agreeing with the noun it qualifies and following it, thus :— the sentence,

“ My horse is bigger than this ” is expressed as follows :—

میرا گھوڑا اس سے بڑا ہی

Merā ghorā is-se barā hai.

My horse (compared) with this is big.

\* Declined only by women.

"This box is heavier than that"

یہ صندوق اوس سے بھاری ہی

*Yih ṣandūq us-se bhārī hai.*

This box (compared) with that is heavy.

2. By using the word *ba-nisbat* (in comparison with) the genitive, thus :—

"My horse is bigger than this" might be expressed—

میرا گھوڑا بنسبت اسکے بڑا ہی

*Merā ghorā banisbat is-ke barā hai.*

My horse in-comparison-with this is big.

The former, however, is more usual in ordinary colloquial Urdu.

Adjectives are used to express variety or plurality in Urdu by simply repeating the adjective.

E. g., اوس لڑائی میں بڑے بڑے بیر مارے گئے

*Us larāī men bāre bāre bīr māre ga'e.*

In that battle very many brave heroes fell.

اس کتابخانے میں اچھی اچھی کتابیں ہیں

*Is kitāb khāne men achchī achchī kitāben hain.*

In this library are all sorts of excellent books.

This repetition of the adjective may also express intensity, thus :

اس تلاو میں چھوٹی چھوٹی مچھلیاں ہیں

*Is talāo men chhoṭī chhoṭī machhlīyāṇ hain.*

There are (only) very small fish in this tank.

## Numerals.

FIGURES.	NAMES.	FIGURES.	NAMES.
1	اےک ek.	16	سولہ solah.
2	دو do.	17	سترة satrah.
3	تین tīn.	18	اتھارہ atħārah.
4	چار chār.	19	انیس unīs.
5	پانچ pānch.	20	بیس bīs.
6	چھ chha.	21	اکیس ikkīs.
7	ہات sāt.	22	بائیس bā-īs.
8	اتھ āth.	23	تیئیس te-īs.
9	نوا nau.	24	چوہبیس chaubīs.
10	دس das.	25	پچھیس pachīs.
11	{ اگڑا igārah.	26	چھبیس chhabīs.
11	{ گیارہ gyārah.	27	ستائیس satā-īs.
12	بارہ bārah.	28	اتھائیس atħā-īs.
13	تیرہ terah.		
14	چودہ chaudah.		
15	پندرہ pandrah.		

FIGURES.		NAMES.	FIGURES.		NAMES.
29	۲۹	أَنْتِيس <i>untīs.</i>	43	۴۳	تِيتالِيس <i>tetālīs.</i>
30	۳۰	تِيس <i>tīs.</i>	44	۴۴	چَوَالِيس <i>chau,ālīs.</i>
31	۳۱	إِكتِيس <i>iktīs.</i>	45	۴۵	پَيْنَتَالِيس <i>paintālīs</i>
32	۳۲	بَتِيس <i>battīs.</i>	46	۴۶	چِھِيمَالِيس <i>chhiālīs.</i>
33	۳۳	تِينْتِيس <i>tentīs.</i>	47	۴۷	سَنْتَالِيس <i>saintālīs.</i>
34	۳۴	چَوْنَتِيس <i>chauntīs.</i>	48	۴۸	اَتْهَتَالِيس <i>athtālīs.</i>
35	۳۵	پَيْنَتِيس <i>paintīs.</i>	49	۴۹	أَنْچَاس <i>unčās.</i>
36	۳۶	چَھَتِيس <i>chhattīs.</i>	50	۵۰	پَچَاس <i>pachās.</i>
37	۳۷	سَيْنَتِيس <i>saintīs.</i>	51	۵۱	إِكَاون <i>ikāwan.</i>
38	۳۸	اَتْهَتِيس <i>athtīs.</i>	52	۵۲	بَاون <i>bāwan.</i>
39	۳۹	أَنْتَالِيس <i>untālīs.</i>	53	۵۳	تِرْپَن <i>tirpan.</i>
40	۴۰	چَالِيس <i>chālīs.</i>	54	۵۴	چَوْن <i>chauwan.</i>
41	۴۱	إِكتَالِيس <i>iktālīs.</i>	55	۵۵	پَچَپَن <i>pachpan.</i>
42	۴۲	بِيَالِيس <i>be,ālīs.</i>	56	۵۶	چَھَپَن <i>chhappan.</i>
			57	۵۷	سَتاُون <i>sattāwan.</i>

FIGURES.		NAMES.	FIGURES.		NAMES.
58	۵۸	اٽھاون <i>āthāwan.</i>	73	۷۳	تھتر <i>tihattar.</i>
59	۵۹	انستھ <i>unsath.</i>	74	۷۴	چوھتر <i>chauhattar.</i>
60	۶۰	صاٽھ <i>sāt̥h.</i>	75	۷۵	پچھتر <i>pachhattar.</i>
61	۶۱	اکساتھ <i>iksaṭh.</i>	76	۷۶	چھتر <i>chhihattar.</i>
62	۶۲	باساتھ <i>bāsat̥h.</i>	77	۷۷	ستھتر <i>sathattar.</i>
63	۶۳	تیرساتھ <i>tirsaṭh.</i>	78	۷۸	اٽھتر <i>aṭhattar.</i>
64	۶۴	چوٽھ <i>chausath.</i>	79	۷۹	اڏاسی <i>unāsī.</i>
65	۶۵	پائساتھ <i>painsath.</i>	80	۸۰	اسی <i>assi.</i>
66	۶۶	چھیاٽھ <i>chhī, āsat̥h.</i>	81	۸۱	اڪاسی <i>ikāsī.</i>
67	۶۷	سرساتھ <i>sarsaṭh.</i>	82	۸۲	بیاسی <i>be, āsī.</i>
68	۶۸	اٽھساتھ <i>āthsath.</i>	83	۸۳	تِراسی <i>tirāsī.</i>
		اٽھساتھ <i>arṣaṭh.</i>	84	۸۴	چوٽاسی <i>chaurāsī.</i>
69	۶۹	انھتر <i>unhattar.</i>	85	۸۵	پچاسی <i>pachāsī.</i>
70	۷۰	ستھر <i>sattar.</i>	86	۸۶	چھیاٽسی <i>chhīāsī.</i>
71	۷۱	اٽھتھر <i>ikhattar.</i>	87	۸۷	ستاسی <i>satāsī.</i>
72	۷۲	بهتر <i>bahattar.</i>	88	۸۸	اٽھاسی <i>aṭhāsī.</i>

FIGURES.	.	NAMES.	FIGURES.	FIGURES.
89	۸۹	نواسی nau,āsī.	96	۹۶ چھیانوے chhi,ānawe.
90	۹۰	نَوَّ navwe.	97	۹۷ سَتَانوے satānawe.
91	۹۱	اکانوے ikānawe.	98	۹۸ اَثَانوے athānawe.
92	۹۲	بَانوے bānawe.	99	۹۹ نِنَانوے ninānawe.
93	۹۳	تَرَانوے tirānawe.	100	۱۰۰ سو sau. or سیکڑا saikrā.
94	۹۴	چُورَانوے chaurānawe.		
95	۹۵	پَچانوے pachānawe.		

## ORDINAL NUMBERS.

	Masculine.		Feminine.
First	pahlā	پہلا	pahlī
Second	dūsrā	دوسرا	dūsrī
Third	tīsrā	تیسرا	tīsrī
Fourth	chauthā	چوتھا	چوتھی chauthī
Fifth	pānchwān	پانچوان	پانچوین panchwin

(inflected *pānchwēn*) and so on adding وَان (or *wīn* for feminine) to the cardinals, except in the following,

Sixth	chheṭhā	چھٹھا	چھٹھی chheṭhī
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## DISTRIBUTIVE NUMERALS.

*Each* may be expressed by the use of the word *pichhe پیچھے* thus :—

Give the coolies two annas each,

قلی پیچھے دو آنہ دینا

*Qulī pichhe do āna denā*; or thus *Ek ek ایک ایک* one each, *do do دو دو* two each, and so on.

## MULTIPLICATIVE NUMERALS.

These are formed, (1). By adding.

گُنا (feminine) (گُنی) to the cardinals, as, دو گُنا *dogunā* = دو نا *dūnā* two fold. (fem.) دو گُنی *doguni* or دُنی *dūnī*.

2. By adding *هرا* as دو هرا *doharā*, double. تھرا *tiharā* threefold.

The number of times a thing occurs is expressed as in English; thus they use the words بار *bār*, دفعہ *daf'a*, or مرتبہ *martaba*, each of which means "time," in combination with the numeral adjective; thus, twice دو بار *dobār*, three times تین مرتبہ *tīn daf'a* or تین مرتبا *tīn martaba*.

## COLLECTIVE NUMERALS.

These are expressed by putting the numeral in the inflected formative plural thus :—

Hundreds of rupees سیکڑوں روپئے *Saikron rūpa-e.*

Lakhs of rupees لا کھوں روپئے *Lakhon rūpa-e.*

Thousands of men هزاروں ادمی *Hazāron ādmī.*

This form also is used to express collective results—

The whole twenty died بیسون مرگئے *Bison marga-e.*

The whole five arrived پانچوں آگئے *pānchon āga-e.*

Bring all three تینوں کو لے او *Tīnōn ko le āo.*

Fractions are expressed as follows:—

One-quarter ایک چوتھای or ایک پاو *ek pau* or *ek chauthāī.*

One-third ایک تھای *ek tihāī.*

One-half ادھا *ādhā*, or نصف *nisf* (Arabic), or نیم *nīm* (Persian).

A quarter more سوا روپیہ *sawā rūpaya*, e.g.,  $1\frac{1}{4}$  rupees.

A quarter less پون روپیہ *paun rūpaya*, e.g., 12 annas.

A half more سارھے *sārhe*, \* *sārhe*, e.g., 350.

One-and-a-half ڈیرہ سو *dērh sau*, e.g., 150.

Two-and-a-half ارھای *arhāī* or ڈھاٹی *dhāī*.

Three-and-a-half سارھے تین *sārhe tīn*.

One-eighth ادھ پاو *ādh pau* ( $\frac{1}{4} \times \frac{1}{2}$ ).

Three-quarters تین پاو *tīn pau* ( $\frac{1}{4} \times 3$ ).

Five-eighths ارھای پاو *arhāī pau* ( $2\frac{1}{2} \times \frac{1}{4}$ ).

#### COLLECTIVE NUMBERS.

The following terms are used to denote:—

A collection of two — A pair جورا *Jorā*.

or جورائی *Jorāī.*

\* Only used of numbers above three.

A collection of four	گندہ	Ganda.
„ „ five	گاهی	Gāhī.
„ „ twelve	درجن	Darjan.
	(corruption of " dozen")	
„ „ twenty	کوڑی	Korī.
	—a score—	
„ „ a hundred	سیکڑا	Saikrā.

## MONEY TABLE.

ایک مہر	{	{ Ek muhar }	One Mohur or ashrafi =
ایک اشرفی	{	{ Ek ashrafi }	
ایک روپیہ			مولہ روپیہ Solah rūpaya Sixteen rupees.
ایک آٹھمنی			Ek rūpaya One rupee = آنہ مولہ Solah āna Sixteen annas.
ایک چوانی			Ek aṭhannī One eight-anna piece = Half a rupee or eight annas.
ایک دوانی			Ek duannī One two-anna piece = two aunās.
ایک آنہ			Ek āna One anna = دو تکا do ṭakā two ṭakās.
ایک تکا			Ek ṭaka One ṭakā = دو پیسا Do paisā two paisās (pice).
ایک پیسا			Ek paisā One paisā (pice) = دو ادھیلا Do adhelā Two half paisā.

ایک ادھیلا	<i>Ek adhelā</i>	One half-paisā =
	<i>Do chhadām</i>	Two pieces of six dāms each.
ایک چھدام	<i>Ek chhadām</i>	One chhadām =
	<i>Do damṛī</i>	Two damṛīs.
ایک دمری	<i>Ek damṛī</i>	One damṛī =
	<i>Do addhī</i>	Two addhīs.
ایک ادھی	<i>Ek addhī</i>	One addhī =
	<i>چار کورے</i>	char kauṛī Four cowries.
ایک کورے	<i>Ek kauṛī</i>	One cowrie.
		The shell of <i>Cypraea moneta</i> is used as the lowest unit of money by the very poor.
ایک پسیری	<i>Ek paserī</i>	A weight of five sers (pānch ser).

## BAZĀR WEIGHT TABLE (for liquids and solids).

ایک من	<i>Ek man</i>	one maund =
	<i>چالیس سیر</i>	<i>Chālis ser</i> Forty sers.
ایک سیر	<i>Ek ser</i>	one ser (seer) =
	<i>چار پاؤ</i>	<i>Chār pāo</i> Four pāos.
ایک پاؤ	<i>Ek pāo</i>	one pāo =
	<i>چار چھتائنک</i>	<i>Char chhiṭāṅk</i> Four chittacks.
آدہ پاؤ	<i>Ādh pāo</i>	half a pāo =
	<i>دو چھتائنک</i>	<i>Do chhiṭāṅk</i> Two chittacks.
دو پیسا بھر	<i>Do paisā bhar</i>	two pice weight =
	<i>ادھا چھتائنک</i>	<i>adhā chhiṭāṅk</i> Half a chittack.

پیسا بھر *Paisā bhar* A pice weight =  
 پار چھتائنک *Pāo chhitāṇk* Quarter of a chittack.

*Table of weights for Gold, Silver, Jewels and Drugs.*

ایک تولہ	<i>Ek tola</i> One tola (The weight of a rupee is roughly taken as a tola).
بارہ ماشہ	<i>Bārah māsha</i> Twelve māshas.
ایک ماشہ	<i>Ek māsha</i> one māsha = چار رتی <i>Chār rattī</i> Four rattis.

The weight of the seed of *Abrus precatorius* (scarlet variety),

گھونگچی *ghūngchī*, is taken as the standard for the *rattī* weight.

MEASUREMENT OF LAND.

ایک بیگھا	<i>Ek bīghā</i> one bīghā = 1,600 square yards. = بیس کتابھا <i>Bīs katthā</i> Twenty katthas (cottas).
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DIVISIONS OF TIME.

ایک صدی	<i>Ek ṣadī</i> A century.
ایک جگ	<i>Ek jug</i> A period of twelve years.
ایک مال	{ <i>Ek sāl</i> } A year of twelve months.
ایک برس	{ <i>Ek baras</i> }
ایک سه ماہی	<i>Ek sih māhī</i> Three months, as we say, “a quarter.”
ایک مہینہ	{ <i>Ek mahīna</i> }
ایک مہا	{ <i>Ek māh</i> } A (lunar) month.
ایک پکھ	<i>Ek pakh</i> A fortnight.
ایک اشرا	<i>Ek 'ashra</i> A ten days' period.

یک ہفتہ	<i>Ek hafta</i>	A week — “sen’night.”
ایک دن	{ <i>Ek din</i> or <i>Ek roz</i> }	A day.
ایک روز		
ایک پھر	<i>Ek pahar</i>	An eighth of a day, a “watch.”
ایک گھنٹہ	<i>Ek ghanta</i>	An hour.
ایک گھری	<i>Ek gharī</i>	A space of 22.5 minutes, or the $\frac{1}{64}$ th part of a day.
ایک پل	<i>Ek pal</i>	$\frac{1}{60}$ of a gharī.

### Pronouns.

There are only two personal pronouns, میں *main*, “I,” and تو *tū* “thou,” in the singular, and ہم *ham* “we” and تم *tum* “you” in the plural. The *n* in *main* is nasal, and this must be carefully remembered; a good practical rule is that final *n* is nearly always nasal.\*

The place of the third personal pronoun is supplied by the demonstrative pronoun وہ *woh* he, it or they.

The personal pronouns are thus declined :—

#### 1st Person Singular.

Nom.	میں	<i>main</i>	I.
Gen.	میرا	<i>merā</i>	of me, mine.
	Feminine	میری <i>merī</i> .	
Dat.	مجھ کو - مجھے	{ <i>mujh-ko</i> or <i>mujhe</i> }	{ to me.
Acc.	<i>mujh-ko</i> or <i>mujhe</i>		{ me.

\* Nasal n, is represented in transliteration by a dotted n,—thus ڻ.

Agent	<u>میں</u>	<i>main</i> -ne	by me.
Abl.	<u>میں سے</u>	<i>mujh</i> -se	by, from me.
Loc.	<u>میں مें</u>	<i>mujh-men</i>	in, on me.
	<u>پر</u>	<i>mujh par</i>	

*Plural.*

Nom.	<u>ہم</u>	<i>ham</i>	we.
Gen.	<u>ہمارا</u>	<i>hamārā</i>	of us, our.
	<u>ہماری</u>	<i>hamārī</i>	
Dat.	<u>ہمکو</u>	<i>hamko</i>	to us.
Acc.	<u>ہمیں</u>	<i>hamen</i>	us.

*Plural.*

Agent	<u>ہم</u>	<i>ham</i> -ne	by us.
Abl.	<u>ہم سے</u>	<i>ham</i> -se	from us.
Loc.	<u>ہم میں</u>	<i>ham</i> -men	in, on us.
	<u>ہم پر</u>	<i>ham</i> par.	

*2nd Person Singular.*

Nom.	<u>تو</u>	<i>tū</i>	thou.
Gen.	<u>تیرا تیری</u>	<i>terā, terī</i> (fem.)	thy.
Dat.	<u>تیکھ کو</u>	<i>tujhko</i>	to thee.
Acc.	<u>تیکھے</u>	<i>tujhe</i>	thee.
Agent	<u>تو نے</u>	<i>tū-ne</i>	by thee.
Abl.	<u>تیکھ سے</u>	<i>tujh-se</i>	from thee.

Loc.	{	تُجھمِین	<i>tujh-men</i>	}	in, on thee.
		تُجھ پر	<i>tujh-par</i>		

*Plural.*

Nom.	تُم	<i>tum</i>	you.
Gen.	{ تُمہارا (fem.) تُمہاری	<i>tumhārā</i> <i>tumhārī (fem.)</i>	your.
Dat.	تُمکو	<i>tumko</i>	to you.
Acc.	تُمہن	<i>tumhen</i>	you.
Agent	تُمنے	<i>tum-ne</i>	by you.
Abl.	تُمسے	<i>tum-se</i>	from you.
Loc.	{ تُم میں تُم پر	<i>tum-men</i> <i>tum par</i>	in, on you.

N.B.—Colloquially the singular is rarely used except by an inferior addressing a superior, when he speaks of himself in the singular.

The second person singular is rarely used and generally as a mark of contempt or displeasure—or, on the other hand, of great submission, as in prayer to the Deity.

The pronoun *āp* is used by inferiors addressing superiors or by people of the same rank on formal terms and by a European conversing with a Native gentleman. It is declined thus:—

Nom.	آپ	<i>āp</i>	your honour.
Gen.	آپ کا	<i>āp-kā</i>	of your honour.
&c.	&c.	&c.	&c.

The form does not change in the plural.\*

\* With *Āp* thus, the verb must be in the 3rd person plural.

This honorific pronoun آپ *āp*, must not be confounded with the emphatic possessive pronoun اپنا *apnā* اپنی *apnī*, which is used as follows :—

This is my own horse.

یہ میرا اپنا گھوڑا ہی

*Yeh merā apnā ghorā hai.*

He gave me his own book.

او سنے مجھے اپنی کتاب دی

*Usne mujhe apnī kitāb dī.*

I will sell my house.

میں اپنا گھر بیچونگا

*Maiñ apnā ghar bechūnga.*

*Apnā* if repeated means *each his own* :

Example :—

اپنی اپنی کتاب لیکے کھترے ہیں

*Apnī apnī kitāb leke khare hain.*

They have each brought their own book and are present.

N.B.—It will be seen from these examples that *apnā* is used as a possessive pronoun with special relation to the person indicated by the foregoing substantive or pronoun in the sentence, accordingly it must always be used instead of the direct possessive pronoun when an imperative is used, thus :—

اپنی انکھہ بند کرو  
Shut your eye

*Apnī* (not *tumhārī*) *āñkh band karo.*

*Ap* is also used for purposes of introduction, thus :—

*Ap Dehlī se āyā,—* This gentleman has come from Dehli.

*Ap* is also used to denote the word "self" as *maiñ ap*, I myself or *ap āyā hūñ*, I have come myself. The word خود *khud*\* self, may be used instead of آپ *āp* in this sense.

### DEMONSTRATIVE PRONOUNS.

These are two, *yeh* 'this,' *woh* 'that,' and are declined thus :—

#### *Singular.*

Nom.	یہ <i>yeh</i>	<i>yeh</i>	this, he, she, it.
Gen.	اِسکا <i>is-kā</i>	<i>is-kā</i> or <i>ki</i>	of this.
Dat.	اِس کو <i>is ko</i>	<i>is ko</i>	to this.
Acc.	اِسکو <i>ise</i> اِسے <i>ise</i>	<i>is ko, ise</i>	this.
Agent	اِس نے <i>is ne</i>	<i>is ne</i>	by this.
Abl.	اِس سے <i>is se</i>	<i>is se</i>	from this.
Loc.	اِس میں <i>is men</i>	<i>is men</i>	in this.
	اِس پر <i>is par</i>	<i>is par</i>	on this.

#### *Plural.*

Nom.	یہیں <i>yehiñ</i>	<i>yeh</i>	these, they.
Gen.	اِن کا - کی <i>in-kā</i> or <i>ki</i>	<i>in-kā</i> or <i>ki</i>	of these.
Dat.	اِنکو <i>in-ko</i>	<i>in-ko</i>	to these.
Acc.	اِنہیں - انکو <i>in-hēñ</i> - <i>in-ko</i>	<i>in-hēñ</i> or <i>in-ko</i>	these.
Agent	اِنہیں نے <i>in-hēñ-ne</i>	<i>in-hēñ-ne</i>	by these.
Abl.	اِن سے <i>in-se</i>	<i>in-se</i>	from these.
Loc.	اِن میں - پر <i>in-men</i> - <i>par</i>	<i>in-men</i> , <i>par</i>	in or on these.

\* Note.—In this word and some others the *wāo* is not sounded خود *khud* pronounced *khud* خواب *khwāb* pronounced *khāb*.

*Singular.*

Nom.	وہ	<i>woh</i>	that, he, she, it.
Gen.	اُسکا - اُسکی	<i>uskā, uski</i>	of him—his
Dat.	اُسکو	<i>usko</i>	to him.
Acc.	اُسکو اُسے	<i>usko, use</i>	him.
Agent	اُسنے	<i>us-ne</i>	by him.
Abl.	اُس سے	<i>us-se</i>	from him.
Loc.	اُس میں - پر	<i>us-men, par</i>	in or on him.

*Plural.*

Nom.	وہ - وہے	<i>woh, or we*</i>	those, they.
Gen.	اُن کا - کی	<i>un kā, un ki</i>	of those.
Dat.	اُنکو	<i>un ko</i>	to those.
Acc.	اُنکو - اُنھیں	<i>unko, unhēn</i>	those.

*Plural.*

Agent	اُنھوں نے	<i>unhōn ne</i>	by those.
Abl.	اُن سے	<i>un se</i>	from those.
Loc.	اُن میں - پر	<i>un men, par</i>	in or on those.

The plural number is used respectfully. The form *inhōn*, *unhōn* is generally used in speaking of a number more than two.

RELATIVE PRONOUN, *jō* جو (or *jaun*) جون who, which.

Gen. sing. *jiskā* Gen. plural *jinkā*.

\* The author of the *Urdū-i-Mu'alla* lays down the rule that وہ should be used both for Singular and Plural.

CORRELATIVE PRONOUN, *so* سو (or *taun*) he, &c

Gen. Sing. *tiskā* Gen. plural *tinkā*.

INTERROGATIVE PRONOUN,\* *kaun*? who?

Gen. Sing. *kiskā* Gen. plural *kinkā*.

The remainder of the cases are formed as usual with post-positions.

Which? is expressed by کون سا *kaun sā* (fem. *sī*) as  
Yeh *kaun sī ghorī hai*—Which mare is this?

INTERROGATIVE PRONOUN, of *things only*, *kyā*? what?

Gen. sing. کاھے *kāhe kā*. No plural.

Dat. sing. کاھے کو *kāhe ko*

کاھے *kāhe kā* is used to signify of *what material*.

e.g., یہ صندوق کاھے کا *yeh ṣandūq kāhe kā hai*?

Of what is this box made.

کاھے کو *kāhe-ko*, is used colloquially to signify why? for what reason? but should be avoided as a rule; *kyūn*? being used instead. In addition we sometimes hear

کاھے کے لئے *kāhe ke liye*? why?

INDEFINITE PRONOUN, *ko-i* کوئی 'some one,' some.

کسی کا - کو سے sing. *kisi kā, ko, se*. No plural.

*kuchh* کچھ 'something' (indeclinable).

\* This interrogative کون *kaun* is used both for persons and things.

## COMPOUND PRONOUNS—

## Indefinite—

کوئی نہیں	<i>ko-i nahīn</i>	no one.
کچھ نہیں	<i>kuchh nahīn</i>	nothing.
دوسرا کوئی	<i>dusrā ko-i</i>	some one else.
اور کوئی	<i>aur ko-i</i>	some one else.
کوئی نہ کوئی	<i>ko-i na ko-i</i>	some one or other.
کچھ نہ کچھ	<i>kuchh na kuchh</i>	something or other.
کچھ کا کچھ	<i>kuchh kā kuchh</i>	something quite different.
جو کوئی	<i>jo ko-i</i>	whoever.
جو کچھ	<i>jo kuchh</i>	whatever.
سab کوئی	<i>sab ko-i</i>	every one.
سab کچھ	<i>sab kuchh</i>	every thing.

## Interrogative—

اور کون	<i>aur kaun</i>	who else ?
اور کیا	<i>aur kyā</i>	what else ?

used in answer to a question, means of course.\*

Definite— ایک اور *ek aur* one more.

\* A syc, for example, asks صاحب اج سواری کرینگے *sāhib āj sawāri karengē*. Will the master ride to-day. The answer اور کیا *aur kyā* = (of course he will.)

اور سب	<i>aur sab</i>	all the rest.
اور کچھ	<i>aur kuchh</i>	something else.
اور کوئی	<i>aur ko-i</i>	someone else.

### Verbs.

The Urdu Verbs are of two kinds :—

Transitive, those which need an object expressed or understood, as مارنا *mārnā*, to beat. رکھنا *rakhnā* to place.

Intransitive, those which have no need of an object, as بولنا *bolnā* to speak. دوڑنا *daurnā*, to run.

There is but one Conjugation in Urdu.

Transitive Verbs have two voices, the *Active* and *Passive*.

### PARTS OF THE VERB.

All Infinitives end in the syllable نا *nā*, and are formed by the addition of this syllable to the root of the verb.

E.g., چلنا *chal-nā* to go, آنا *ā-nā* to come, بولنا *bol-nā* to speak, مارنا *mār-nā* to strike, کاتنا *kāt-nā* to cut, &c., &c.

There are two genders, two numbers, three persons.

There are three moods, as follow :—

Indicative; Imperative; Conditional (or Subjunctive.)

The Participles are two :—

Imperfect as بولتا *boltā* speaking.

Past as بولا *bolā* spoken.

There are also Compound Participles :—

Progressive چلتا ہوا *chaltā hūā* moving, in a state of motion.

## COMPOUND TENSES.

Past Conjunctive. This has three forms,

چلکر - چلکھ - چل chal, chalkar, chalke having moved.

## TENSES.

The Tenses are nine in number :—

Aorist	...	... } Formed from Root by means of terminations.
Simple Future	...	... }
Past Absolute	...	... }
Present Perfect	...	... } Formed from Past Participle either used alone or with auxiliary verbs.
Past Perfect	...	... }
Future Perfect	...	... }
Past Conditional	...	... } Formed from Imperfect Participle as in the tenses formed from the Past Participle.
Present Imperfect	...	... }
Imperfect	...	... }

Of these tenses the *Aorist*, *Imperfect*, *Simple Future*, *Past Absolute*, and *Past Conditional* are simple tenses, the others are compound tenses formed by the aid of the Auxiliary Verb *ہونا* honā to be.

## FORMATION OF TENSES.

1. *Tenses formed from the Root*—

The Aorist is formed from the root by adding certain inflectional terminations. This will be best understood by reference to the following :—

Verb.—*بولنا*— *bolnā* to speak. Root *بول* *bol*.

*Aorist*—

میں بولوں main bolūn I speak,

تو بولے tūbole thou speakest.

وہ بولے wuhbole he speaks.

هم بولین	<i>ham bolən</i>	we speak.
تم بولو	<i>tum bolo</i>	you speak.
وہ بولین	<i>wuh bolən</i>	they speak.

The first persons singular and plural of this tense are often used in the sense of Let me, or Let us, speak. With the conjunction **اگر** *agar*, this tense becomes a conditional present, e.g., *Agar main bolūn* = If I should speak.

The Simple Future is formed from the root as in the case of the aorist, with the addition of the termination **ں** to the singular, and **ےں** to the plural.

*Example :—*

Root **بول** *bol*. Aorist **بولون** *bolūn*.

*Simple Future—*

**میں بولونگا** *main bolūngā* I shall speak.

**ہم بولینگے** *ham bolēnge* we shall speak.

The other persons are formed similarly ; see Aorist, above.

The IMPERATIVE \* is formed simply from the root, the singular being identical with the root, and the plural having the same form as the 2nd person plural of the Aorist.

*Example :—*

**لکھنا** *likhnā* to write. Root **لکھ** *likh*.

\* Note. The Infinitive may be used as an Imperative, see Colloquial Sentences page 87, last line.

*Imperative—*

**لکھ** likh \*write thou, **لکھو** likho write ye.

*2. Tenses formed from the Imperfect Participle—*

The past Conditional is formed from the Imperfect Participle, which in all verbs consists of the root with the syllable تا tā affixed, or for the feminine تی tī.

*Example:* دوڑنا—daurñā to run. Root دوڑ daur.

Imperfect Participle—دوڑتا—daurtā, (fem.) دوڑتی daurtī.

*Past Conditional or Habitual* from جیتنا jītnā to win.

میں جیتنا	main jīttā	I used to win.
تو جیتنا	tū jīttā	thou usedst to win.
وہ جیتنا	wuh jīttā	he used to win.
ہم جیتے	ham jītte	we used to win.
تم جیتے	tum jītte	you used to win.
وہ جیتے	wuh jītte	they used to win.

*Example:*—(see page 221.)

**جب جیتنا تب مارے خوشی کے غافل ہو جاتا**

*Jab jīttā tāb māre khushī ke ghāfil ho jātā.*

Whenever he won (when he used to win) from joy he used to get careless.

As a Conditional the conjunction **اگر** agar, if, is used with this tense, thus :—

\* Note. There is also in use a respectful Imperative formed by adding ے iye for the singular and یو iyo for the plural, to the root: thus—**آپ جائے** Ap jāiye, Be pleased to go, Sir. See page 84, line 5. The plural form is little used.

اگر میں دور تا *agar main̄ daurta*.

If I had run.\*

As an Optative, it is used thus :—

کاشکہ میں اسکو دیکھتا

*Kāsh ki main̄ usko dekhtā.*

Would that I had seen him !

### 3. Tenses formed from the Past Participle.

The Past Absolute is formed from the Past Participle, which is simply the root with the addition of the syllable *ā*.

Example :—

بولنا *bolnā* to speak. Root بول *bol*.

Past Participle—

بولا *bolā* spake, (fem.) بولی *boli*.

Past Absolute—

میں بولا (بولی) *main̄ bolā* (f.) *boli* I spake.

تُ بولا *tū bolā* thou spakest.

وہ بولا *wuh bolā* he spake.

ہم بولے *ham bole* we spake.

تم بولے *tum bole* you spake.

وہ بولے (بولیں) *wuh bole* (f.) *bōlin* they spake.

اگر میں دور تا تو اسکو پکڑ لیتا

\* If I had run I should have caught him.

## COMPOUND TENSES.

The compound tenses are as follows:—

*Present Imperfect*, formed from the Imperfect Participle of the verb, with the present of the Auxiliary Verb **هونا** *honā* to be, which is thus conjugated :

میں ہوں	main hūn	I am.
تو ہے	tū hai	thou art.
وہ ہے	wuh hai	he is.
ہم ہیں	ham hain	we are.
تم ہو	tum ho	you are.
وہ ہیں	wuh hain	they are.

*Present Imperfect* of **بولنا** *bolnā* to speak—

میں بولتا ہوں	main (boltā) hūn	I (speaking) am.
تو بولتا ہے	tū (boltā) hai	thou (speaking) art.
وہ بولتا ہے	wuh (boltā) hai	he (speaking) is.
ہم بولتے ہیں	ham (bolte) hain	we (speaking) are.
تم بولتے ہو	tum (bolte) ho	you (speaking) are.
وہ بولتے ہیں	wuh (bolte) hain	they (speaking) are.

The *Imperfect* is formed from the Imperfect Participle with the past tense of the Auxiliary Verb **ہونا** *hona* to be, which is conjugated thus :

میں تھا	main thā	I was.
تو تھا	tū thā	thou wast.
وہ تھا	wuh thā	he was.

هم تھے	<i>ham the</i>	we were.
تم تھے	<i>tum the</i>	you were.
وہ تھے	<i>wuh the</i>	they were.

Hence the Imperfect comes to have a habitual or continuous sense, though *تھا thā* is more idiomatically omitted.

Imperfect of the verb دوڑنا *daurnā*—

میں دوڑتا تھا	<i>main̄ daurtā thā</i>	I was running, or used to run.
تو دوڑتا تھا	<i>tū daurtā thā</i>	thou wast &c.
وہ دوڑتا تھا	<i>woh daurtā thā</i>	he was &c.
هم دوڑتے تھے	<i>ham daurte the</i>	we were &c.
تم دوڑتے تھے	<i>tum daurte the</i>	you were &c.
وہ دوڑتے تھے	<i>wuh daurte the</i>	they were &c.

The Past Tense of the Auxiliary Verb هونا *honā*, has also a feminine form, thus :—

میں تھی	<i>main̄ thi</i>	I (a woman) was.
تو تھی	<i>tū thi</i>	thou „ wast.
وہ تھی	<i>wuh thi</i>	she was.
هم تھیں	<i>ham thiñ</i>	we (women) were.
تم تھیں	<i>tum thiñ</i>	you „ were.
وہ تھیں	<i>wuh thiñ</i>	they „ were.

Thus the Imperfect feminine will be—

میں دورتی تھی main̄ daurtī thī I was running.

وہ روتی تھیں wuh rotī thiñ they were weeping.

The Present Perfect is formed from the Past Participle by the addition of the present tense of the Auxiliary Verb **ہونا honā** to be : Thus—

میں بولا ہوں main̄ bolā hūn I have spoken.

تو بولا ہے tū bolā hāi thou hast spoken.

وہ بولا ہے wuh bolā hāi he has spoken.

ہم بولے ہیں ham bole hāin we have spoken.

تم بولے ہو tum bole ho you have spoken.

وہ بولے ہیں wuh bole hāin they have spoken.

In the feminine the terminations of the participle must be changed to *i*, e.g., میں بولی ہوں main̄ bolī hūn.

The construction of the past participle in Active Transitive Verbs is different to the above, as the particle ne of the Agent Case must always be used with it: Thus—

I struck مارا نے main̄ ne mārā.

I have struck مارا ہی میں نے main̄ ne mārā hai.

This will be explained in its proper place, see page 63.

The Past Perfect (*Pluperfect*) is formed from the Past Participle together with the past tense of the Auxiliary Verb **ہونا honā** to be.

*Example :—*

میں بولا تھا	maiñ bolā thā	I had spoken.
تو گیا تھا	tu gayā thā	thou hadst gone.
وہ آیا تھا	wuh āyā thā	he had come.
هم لیکنے تھے	ham legaye the	we had gone away with.
تم ہنسے تھے	tum hanse the	you had laughed.
وہ رونے تھے	wuh ro-ye the	they had cried.

*Feminine.*

میں بولی تھی	maiñ boli thi	I had spoken.
وہ آئی تھی	wuh ā-i thi	she had come.
وہ روئیں تھیں	wuh rō-iñ thiñ	they had cried.

The Future Perfect is formed from the Past Participle together with the future of the Auxiliary Verb **ہونا** *honā*.

*Example :—*

میں گیا ہو گا	maiñ gayā hogā	I shall have gone.
تو گیا ہو گا	tu gayā hogā	thou shalt have gone.
وہ گیا ہو گا	wuh gayā hogā	he shall have gone.*
هم گئے ہونگے	ham ga-ye honge	we shall have gone.
تم گئے ہونگے	tum ga-ye honge	you shall have gone.
وہ گئے ہونگے	wuh ga-ye honge	they shall have gone.

\* This tense has an idiomatic use signifying probability, e.g., I expect he has gone, he has probably gone.

In addition to these there are certain other forms which are rather to be called phrases than true tenses. These are called by grammarians—

Future Imperfect, expressing future continuous action.

Present Potential, expressing contingent action.

Past Continuous Potential, } expressing past contingent

Past Perfect Potential. } action.

They need only be indicated briefly, thus—

*Future Imperfect*—

میں چلتا ہوں گا main chaltā hūngā I shall be going.

*Present Potential*—

میں لکھتا ہوں main likhtā hoں I may be writing.

*Past Continuous Potential*—

میں چلتا ہوتا main chaltā hotā I might have been going,  
with اگر agar if, this becomes a conditional = If I had been going.

*Past Perfect Potential*—

میں چلا ہوتا main chalā hotā I might have gone.

*Example* :—

If you had been going I might have gone with you.

Agar tum chalte hote to main bhī tumhāre sāth chalā hotā.

#### CONJUGATION OF ACTIVE TRANSITIVE VERBS.

An Active Transitive Verb is conjugated exactly in the same way, except that in the perfect and pluperfect tenses, the object of the action is put in the accusative case with the postposition *ko*, and the verb in the past absolute, the person acting being indicated by the pronoun in the agent case with ne thus—

I killed the tiger.\*

میں نے شیر کو مارا

Main ne sher ko mārā.

There is another form in which it may be expressed—thus, by putting the object in the nominative, and the verb in the past absolute form, agreeing in gender with the noun to which it refers, thus—

I killed a tigress.

میں نے شیرنی ماری

Main ne shernī mārī.†

I saw a horse.

میں نے گھورا دیکھا

Main ne ghorā dekhā.

The grammatical difference is merely that in the 1st case the verb is impersonal ; in the 2nd, it is personal ; the two constructions are closely represented by the Latin forms, *viz.*—

1. Delendum est Carthaginem.
2. Delenda est Carthago.

#### ANALYSIS OF THE AGENT CASE.

Whenever it is desired to express that an action has been completed, and this action is one which requires an object either expressed or understood, and this object is governed by an *active transitive verb*, there is but one way in which this idea can

\* This construction puts the object of the action in a more definite form, and implies a previous mention or knowledge of the object in most cases.

† This construction is used where the connection between the verb and its object is very close and is to be emphasised, *viz.*, It was a tigress I killed ; or where the object is indefinite, or has not been previously mentioned.

be expressed in Urdu, and that is by using the past tense in the third person. The subject is put first with the postposition ज *ne*, and the object is either put (a) in the formative with the postposition को *ko*, or (b) in the subjective, thus—

(a). The king dismissed the wazir.

**رَاجَاً نے وزِیر کو معزول کیا**

*Rājā ne wazīr ko ma'zūl kīyā.*

(b). The Maulavi wrote a letter.

**مولوی صاحب نے چتھی لکھی**

*Maulavī Ṣāhib ne chiṭṭhī likhī.*

(c). The thief drove the horses.

**چور نے گھوڑوں کو ہانکا**

*Chor ne ghorōn ko hānkā.*

It will thus be seen that where the object is put in the formative with *ko*, whether it be masculine or feminine, singular or plural, the verb is used in the 3rd person masculine singular; but where the object is put in the nominative (subjective) case, the verb must agree with it in gender and number.

*Example:—*

*Masc. S.—He sang a song.*

**او سنے ایک گیت گایا** *usne ek git gāyā.*

*Masc. Pl.—He shot five tigers.*

**او سنے پانچ شیر مارے** *usne pānch shir māre.*

*Fem. S.—He caught a fish.*

**او سنے ایک مچھلی پکڑی** *usne ek machhlī pakṛī.*

*Fem. Pl.*—He killed all the flies.

او سنے سب مکھیاں ماریں usne sab makkhiyān mārīn.

The reason of this seems to be as follows:—

In the first case the predominant idea is the action expressed by the verb used, thus in example (a) the idea is

Rājā ne ma'zūl kīyā.

The king dismissed.

This is obviously incomplete, and the mind asks “Whom?” The answer is given, *Wazīr ko* = the wazir. The wazir is a well-known officer, and consequently is defined, and is therefore put in the objective case with *ko*.

In the second case the object of the action is the predominant idea: thus in (b) *chitthī likhī*—A letter was written.\*

This is not complete in itself, as from the construction it is seen that it is not a passive, so that the writer must be mentioned, and this is supplied by the words *Maulavī Sāhib ne*.

This construction with the particle نے is one of the greatest sources of stumbling to beginners in Urdu—owing to there being certain verbs which are at first sight transitive (such for instance as لیجانا lejáná to take away,) but are really intransitive grammatically speaking, and mistakes will never be possible if it is remembered that *certain verbs are transitive in English but intransitive in Urdu*. For instance—

The verbs to *bring* and to *take away* are in English active transitive verbs, but in Urdu are intransitive. Why is this?

\* Another instance of this construction is:—

یہ عرض وزیر کی پادشاہ نے سنی Yeh 'arz wazīr ki pādshāh ne sunī

The king listened to this representation of his wazir.

Here the representation is the predominant idea.

Simply because they are translated by words whose meaning is respectively *having taken to come* and *having taken to go*.

Here the first part of the verb, ل le is merely a participle, and it is the latter part جانا jáná of the really compound verb which determines the construction.

Hence we translate—

'The servant took away the book.'

**نوکر کتاب لیکیا**

Naukar kitāb le gayā.

**نوکر گیا**

i.e., the servant (having taken the book) went.

Naukar gayā is the actual statement, کتاب ل kitāb le is simply a parenthesis.

The same applies to lānā which is really le-ānā = having taken to come.

The verbs سوچنا sochnā to think, سمجھنا samajhnā to understand, are in Urdu active transitive verbs with the object understood; thus for example—

میں نے نہیں سمجھا main ne nahīn samjhā. I did not understand (his meaning).

اوس نے یون سوچا Us ne yun sochā. He thought thus.

#### THE PASSIVE VERB.\*

The passive in Urdu is formed by combining the *past participle* of transitive or intransitive verb with the verb

\* N. B.—The passive construction is not allowable in Urdu in cases where the agent is known.

Thus, He was killed, will be مارڈا گیا wuh mār dālā gayā, but, He was killed by a tiger, will be translated شیر نے اوسکو مارڈا Sher ne us ko mār dālā.

لیا جانا *līyā jānā* to go; as from لینا *lenā* to take, بولنا *bolnā* to speak, بولا جانا *bolājānā* to be spoken.

The verb is then conjugated like the ordinary verb, with such changes in the termination of the past participle as may be necessitated by the person and number. A few examples will illustrate the use of the passive verb. دیکھنا *dekhnā* to see, دیکھا جانا *dekhā jānā* to be seen :

میں دیکھا جاؤں گا *main̄ dekhā jāūngā* I shall be seen.

وہ دیکھی جائیگی *wuh dekhī jāegī* She will be seen.

میں دیکھا گیا *main̄ dekhā gāyā* I was seen.

ایسی بات نہیں بولی جاتی

*Aisī bāt nahīn bolī jātī.*

Such a word is not spoken.

This will serve as a guide to the formation of the rest of the tenses of the passive verb, the verb جانا *jānā* being conjugated regularly throughout.\*

#### DERIVED VERBS.

*Causal Verbs.*—(a) A neuter verb is converted into a transitive verb by adding *alif* to the root, shortening a preceding long vowel.

Thus بولنا *bolnā* to speak, بلانا *bulānā* to call, the *wao* و being shortened to *zamma*.

Also by lengthening the short vowel in the root supplying its place by the corresponding weak consonant thus

کتنا *kaṭnā* to be cut, becomes کاتنا *kāṭna* to cut.

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\* Note.—The student is advised to practise the formation of these tenses with various verbs.

**چھلنا** *chhilnā* to be peeled, becomes **چھیلنا** *chhilnā* to peel.

**مرننا** *murnā* to be turned, becomes **مورنا** *mornā* to turn.

(b) A transitive verb treated in the same way as at (a) becomes *Causal* thus **پڑھنا** *parhnā* to read, **پڑھانا** *parhānā* to teach.

Double causals are formed by inserting the syllable **وا** between the root and infinitive ending thus : **پڑھوانا** *parhwānā* to cause to teach, to get taught.

**کاتنا** *kaṭnā* to cut (anything).

**کتانا** *kāṭānā* to get (a thing) cut.

**کتوانا** *kaṭwānā* to some one else to get (a thing) cut.

*Example of Causals and Double Causals :—*

**اج بال کتاونگا** *āj bāl kaṭāūngā* I will have my hair cut to-day.

**یہ کتاب چھپواد** *yeh kitāb chhapwāo* Get this book printed.

**اپنی سبق سناؤ** *apnī sabaq sunāo* Make me hear (i.e repeat) your lesson.

**یہ روپئے گنواد** *yeh rupa-e ginwāo* Get these rupees counted.

### COMPOUND VERBS.

The most important of these are the following :—

*Intensives*.—Formed by adding an infinitive form to the root form of another verb.

*Example :—* **پی جانا** *pī jānā* to drink off.

**بول اُتھنا** *bol uṭhnā* to speak (unexpectedly).

**گر پرنا** *gir parnā* to fall down.  
**کات دالنا** *kāt dālnā* to cut to pieces.

*Potentials*.—Formed by adding the verb سکنا *saknā* (to be able) to either the root form or inflected infinite of another verb. بولنے سکنا *bolne saknā* or بول سکنا *bol saknā* to be able to speak, e.g., *wuh bolne nahīn saktā*. He cannot speak.

*Compleatives*.—By adding the verb چکنا *chuknā* (to finish) to the root form of another verb.

e.g., لکھ چکنا *likh chuknā* to finish writing.

*N.B.*—It must be remembered that the verb چکنا *chuknā* is intransitive میں لکھ چکا ہوں *maiñ likh chukā hūñ* I have finished writing.

*Continuatives*.—By adding one of the verbs جانا *jānā*, or رہنا *rahnā* to an inflected present participle.

as, بکتے جانا *bakte jānā* to go on talking.

پڑھتے رہنا *parhete rahnā* to keep on reading.\*

*Frequentatives or Habituals*.—By adding the verb کرنا *karnā* to a past participle uninflected, e.g., دویا کرنا *royā karnā* to repeatedly weep, سو دیا کرنا *soyā karnā* to be in the habit of sleeping.

\* See also page 221 Urdu line 4. Closely connected with this is the statical form of the past participle of the verb *rahnā* combined with the root of the verb : thus

وہ سورہاہی *wuh so rahā hai*, he is asleep.

Examples of all these verbs will be found in the passages for translation, pp. 213 to 252.

*Inceptives*.—By adding the verb لگنا *lagnā* to an inflected infinitive, e.g., بولنے لگنا *bolne lagnā* to begin to speak.

*Imminents*.—By adding the verb چاہتا *chāhnā* (to wish) to an inflected infinitive, e.g., وہ آنے چاہتا ہی *wuh āne chāhtā hai* he is just coming.

*N.B.*—This verb چاہنا constructed with the past participle forms a *desiderative*, e.g., ایسا چاہنا *āyā chāhnā* to wish to come.\*

The construction of a sentence in Urdu differs considerably from the English as the order to be observed is either.

Subject—Object—Verb. For example—

راجا نے شیر کو مارا *Rājā ne sher ko mārā*.

or —Agent—Subject—Verb.

راجا نے شیرنی ماری *+ Rājā ne shernī māri*.

#### THE USE OF THE INFINITIVE.

The Infinitive is used in Urdu as a verbal noun, to express abstract ideas.

For example :

پادشاہ کو وزیر کا کہنا یاد آیا *Pādshāh ke vazir kā kahnā yād āyā* The king remembered the saying of the wazir.

کسی عزیز کا مرنा سخت ناگوار ہی *Kisi 'azīz kā marnā sakht nā guwār hai*.

The death of any beloved one is very hard to bear.

جی کا متلانا *Ji kā matlānā*. Feeling sick.

\* This rule is however not invariably observed, *vide p. 230 Urdu line 7.*

† *Vide pages 63 to 66 for the explanation of these several constructions.*

When thus used it is naturally subject to inflection for the various cases : thus

**سواء رونے کے** *Siwāe rone ke.* Except weeping.

It also takes the feminine termination when compounded with substantives of feminine gender : e.g.

**دعا مانگنی** *du'ā māngnī* Asking a blessing.

**سرنگ آرانی** *Surang urānī* Springing mines.

Constructed with the verb **هونا** *honā* to be, the uninflected infinitive gives the idea of *necessity*, e.g.

**ایک روز مرننا ہی** *Ek roz marnā hai.* Death is necessary some day or other.

**ایسا کہنا ہوگا** *Aisā kahnā hogā.* We must say.

**ہمارا جانا ہوا** *Hamārā jānā hūā.* I had to go.

### Concord of the Verb.

It must be remembered, (a) that the verb must always agree in gender and number with its subject if that subject be not more than one. See Examples (a)(b)(c), pp. 73 and 74.

(b.) If the subjects be more than one and are rational beings, the verb is plural, the natural order of persons being preserved, and if they are of different genders the masculine is preferred.

(c.) If the subjects are numerous, impersonal, and of varying genders, the verb should always agree with the nearest subject, though a singular verb is permissible after a number of impersonal subjects each of which is in the singular.

If these few rules be borne in mind and those relating to the concord of the adjective and the qualified noun, there will be found no difficulty in constructing a thoroughly grammatical sentence in Hindustani.

*Examples:—*

(a.) Subject, Masculine Singular.

یہ پانی بہت جلد بہتا ہے

*Yeh pānī (m.) bahut jald bahtā hai.*

This water flows very fast.

(a.) Subject, Feminine Singular.

میری گھوڑی تیزی کرتی ہے

*Merī ghorī tezī kartī hai.*

My mare is impetuous.

(b.) Subjects, Rational of the same genders.

میرا چچا اور اوسکا بیٹا آگئے ہیں

*Merā chachā aur uskā betā ā ga-e hain.*

My uncle and his son have arrived.

(b.) Subjects, Rational of different genders.

میرا بھائی اور بہن دہلی کے رہنے والے ہیں

*Merā bhāī (m.) aur bahī (f.) Dihlī ke rahne wāle hain.*

My brother and sister are inhabitants of Dihlī.

(c.) Subjects numerous, impersonal, of varying gender.

اس باغ کے پھول پہل روشنیں کیا ریان اور  
فوارے بہت اچھے لگتے ہیں

*Is bāgh ke phūl* (m.) *phal* (m.) *rawishen* (f.) *kīyārīyān* (f.) *aur*  
*fawwāre* (m.) *bahut achche lagte hain*.

The flowers, fruit, paths, beds and fountains of this garden  
are very pleasant.

(c) Subjects numerous, each in the singular and impersonal.

اوسمی بندوق بلم تلوار اور خنجر چوری گیا ہی

*Uski bandūq, ballam, talwār aur khanjar chorī gayā hai,*  
His gun, spear, sword and dagger have been stolen.

### Adverbs.

*Adverbs* are particles used to qualify any word or sentence in connection with which they occur, and have reference either to time, place, or manner.

The following is a list of those of most ordinary occurrence.

آج	<i>āj</i>	to-day.
کل	<i>kul</i>	yesterday, (or in future) to-morrow.
آجکل	<i>ājkal</i>	nowadays.
پرسون	<i>parson</i>	day before yesterday (or in future) the day after to-morrow.*
ترسون	<i>tarson</i>	three days hence.
ہمیشہ	<i>hamesha</i>	always.
ذلت	<i>nit</i>	always.

\* "The day before," is to be translated **گئے دن** *ga'e din*, that is the by-gone day. Similarly "the night before" is **گئی رات** *ga'i rāt*.

<b>جونہیں</b>	<i>jon hīn</i>	as soon as.
<b>جهت</b>	<i>jhat</i>	instantly.
<b>ترت</b>	<i>turt</i>	quickly, soon.
<b>اگے</b>	<i>āge agay</i>	before (of time.)
<b>اگے</b>	<i>āge</i>	in front, before (of place.)
<b>سامنے</b>	<i>sāmhne</i>	in front, before (of place.)
<b>پاس</b>	<i>pās</i>	near, at the side of.
<b>اوپر</b>	<i>ūpar</i>	over, above, upon.
<b>فیچے</b>	<i>nīche</i>	below, under.
<b>پار</b>	<i>pār</i>	beyond.
<b>وار پار</b>	<i>wār pār</i>	through and through.
<b>شاید</b>	<i>shāyad</i>	possibly, perhaps.
<b>البته</b>	<i>albatta</i>	certainly.
<b>بے شک</b>	<i>be shakk</i>	undoubtedly.
<b>دھیرے</b>	<i>dhīre</i>	gently.
<b>زور سے</b>	<i>zor se</i>	violently.
<b>بس</b>	<i>bas</i>	enough.
<b>زیادہ</b>	<i>ziyāda</i>	{ more.
	<i>vulgo jāstī</i>	
<b>جون تون</b>	<i>jon ton</i>	the best way he could.

TABLE OF A QUINTUPLE SERIES OF ADVERBS OF TIME, PLACE, MANNER, QUANTITY, AND NUMBER,  
FORMED FROM THE FIVE PRONOUNS, يٰ YIH, وَ WUH, كُوْ KAUN, جِهْ JAUN, تُوْ TAUN, AS UNDER:

NEAR.	REMOTE.	INTERROGATIVE.	RELATIVE.	CORRELATIVE.
يٰ yih, this.	وَ wuh, that.	كُوْ kaun, who.	جِهْ jaun, who, which	تُوْ taun, that same.
1 اب ab, now.	مسوقٌ us-waq̄t,	كُب kab, { when ?	جب jab, } when.	تُب tab, } then.
2 هاڻ yahān, here.	then.	کَad, } کَahān,	جَad, } جَahān,	تُد tad, } تُهان talān, there.
3 ادهر udhar,	وَهان wahān,	کَاهن kahān,	چَاهن jahān,	
4 بُون yūn, this.	hither.	where ?	چَاهن jahān,	
5 آيسا aīsā,	وَون wān,	کَاهن kahān,	کَاهن jahān,	
like this.	in that	like what ?	like, which.	
6 ايتا ittā, { this	عَنْ uttā, } that	کَيْ-kittā, } how	جَيْ-jittā, } as	تَيْ tittā, } so
ایتنا etā, } much.	اوَّا otā, }	مُعَهْ muēh, }	jetā, } much.	تَيْ tetā, } much.
7 ايتنا itnā, { this	أَنْ utnā, } that	کَتْ kitnā, }	جيتنā, } جَيْ-jetnā, }	تَيْ-titnā, } so
ایتنا etnā, }	many.	many.	many?	many. تَيْ-jetnā, }



N.B.—This table is known as Dr. Gilchrist's Philological Harp.

### Postpositions.

These parts of speech follow the noun, which is put in the genitive inflected form. Most of them take the masculine form ك ke, but a few take كي ki. These latter are—

**بابت** bābat on account of. طرف taraf in direction of.  
**خاطر** khāṭir for the sake of. طرح tarah after manner of.

**معرفت** ma'rfat by means of.

**نسبت** nisbat in comparison with.

**مانند** mānind like.

These four: مانند mānind, نسبت nisbat, معرفت ma'rfat, بابت bābat, sometimes precede the noun, in which case they take ك ke like the others; a few of the most common of which are here given—

<b>أَكْ</b>	āge	before (both of time and place.)
<b>بدل</b>	badle	instead of.
<b>بارابر</b>	barābar	equal to, level with.
<b>باهر</b>	bāhar	outside.
<b>بعد</b>	ba'd	after (of time.)
<b>پیچھے</b>	pīchhe	after (of time or place.)
<b>لائق</b>	lā'iq	worthy.
<b>لئے</b>	lī'ye	for the sake.
<b>موافق</b>	muwāfiq	like.
<b>مطابق</b>	muṭābiq	in accordance with.

بِرْ خَلْفٍ	<i>bar khilāf</i>	in opposition to.
نَزِدِيْكٌ	<i>nazdīk vulgo</i> <i>nagīch</i>	near,
نِيْچے	<i>nīche</i>	beneath.
پَاسٍ	<i>pās</i>	near, in the possession of.
سَامِهْنَے	<i>sāmhne</i>	before (of place only).
سَاتِهِ	<i>sāth</i>	with.
سَنْگٌ	<i>sang</i>	with.
اوْپَرِ	<i>ūpar</i>	above.
وَاسْطِيْعَ	<i>wāste</i>	for the sake of.
یَاهَانْ هَانْ	<i>yahān, hān</i>	with, at the home of.
ذَرِيْعَ	* <i>zari'e</i>	by means of.
وَسِيلَ	* <i>wasīle</i>	by means of.
سَبَبٌ	* <i>sabab</i>	by reason of.

### Conjunctions.

X اگر *agar* followed by تو *to* if—then, in that case.†

\* These are compounded with *ba*, and precede the noun, or with the ablative preposition *se* and follow it, e.g. :—

*Mohan ke zari'e se*      }      by Mohan's aid.  
or *Bazari'e Mohan ke*.      }

*Ba sabab muflisi ke*      }      by reason of poverty.  
or *Muflisi ke sabab se*.      }

† Example :—

*Agar wuh ātā to main khūsh hotā.* If he had come I should have been pleased.

اگرچہ	<i>agarchi</i>	لیکن	<i>lekin</i> ,	} although—still or by توبھی to <i>bhī</i> or قاہم <i>tā ham</i>
اور	<i>aur</i>	followed by	اور	
بھی	<i>bhī</i>	"	بھی	both—and.
چونکہ	<i>chonki</i>	"	لہذا	} since—therefore or اس لئے <i>Is liye</i>
*jab tak	"	تک	<i>tab tak</i>	
جو	<i>jo</i>	تو	<i>to</i>	if—then.
خواہ	<i>khwāh</i>	خواہ	<i>khwāh</i>	either—or.
هرچند	<i>harchand</i>	"	لیکن	} although—yet or توبھی to <i>bhī</i> .
چاہے	<i>chāhe</i>	چاہے	<i>chāhe</i>	
	"			whether—or.†

## Interjections.

خبردار	<i>khabardār.</i>	take care !
شاباش	<i>shābāsh.</i>	bravo—well done.
واہ	<i>wāh wāh.</i>	dear me ! bravo.

اوہ *afsos*, or حیف *hāif.* alas !

\* *Jab tak sāns tab tak ās.* While there is life there is hope.

† *Chāhe jīūn chāhe marūn.* Whether I live or die.

*Harchand* (see page 248, Urdu line 13).

## Names of Months\* Hindū and Muḥammedan.

English.	Hindū.	Muḥammedan.	REMARKS.
January.	پوس <i>Pūs.</i>	محرم <i>Muḥarram.</i>	*The correspondence of these months with the English months is only approximate owing to the different systems of reckoning
February.	ماگھ <i>Māgh.</i>	صفر <i>Safar.</i>	
March.	پھاگون <i>Phāgun.</i>	ربيع الأول <i>Rabi'ul-awwal.</i>	
April.	چیت <i>Chait.</i>	ربيع الثاني <i>Rabi'uṣ-ṣānī.</i>	
May.	بیساکھ <i>Baisākh.</i>	جمادي الاول <i>Jamādiū-l-awwal.</i>	
June.	جیتھ <i>Jeth.</i>	جمادي الثاني <i>Jamādiū-ṣ-ṣānī.</i>	
July.	اسارہ <i>Asarh.</i>	رجب <i>Rajab.</i>	
August.	ساؤن <i>Sāwan.</i>	شعبان <i>Sha'bān.</i>	
September.	بھادون <i>Bhādon.</i>	رمضان <i>Ramazān.</i>	
October.	کوار <i>Kuār.</i>	شووال <i>Shawwāl.</i>	
November.	کاتک <i>Kātik.</i>	ذى القعده <i>Zil Qa'dah.</i>	
December.	اگھن <i>Aqāhan.</i>	ذى الحجه <i>Zil Ḥijjah.</i>	
		N.B.—	The Hindū year commences with the month بیساکھ <i>Baisākh.</i>
			The Muḥammedan year commences with the month محرم <i>Muḥarram.</i>

*Days of the week.*

English.	Urdū.	Hindi.	Pronunciation.
Sunday.	انوار	इत्वार	<i>Itwār.</i>
Monday.	سوموار - پیر	सोमवार	<i>Pir or Somwār.</i>
Tuesday.	منگل	मङ्गल	<i>Mangāl.</i>
Wednesday.	بُدھ	बुध	<i>Budh.</i>
Thursday.	جمعرات	बिफै	<i>Juma'rāt or Biphai.</i>
Friday.	جمعہ	سُکر	<i>Jum'ah or Sūk.</i>
Saturday.	سنبھل - ہفتہ	санीचر	<i>Sanīchar or Hafta.</i>

The following formula is given for converting the Christian into the corresponding Muhammedan year, and *vice versa* :—

$$H \times .97 + 621.54 = C$$

$$\frac{C - 621.54}{.97} = H$$

where H is the Muhammedan year—*year of the Hegira* (A.H.) *Hijrī* هجری (ھ).

C. is the Christian year. (A.D.) عیسوی *Isawī* (ع).

For example, 1894 A.D. by this formula will be found to correspond to 1312 A.H.

If from the Muhammedan year thus found we deduct eleven we get the Hindu year (Sambat),  $1312 - 11 = 1301$  (Sambat).

## PART II.

### COLLOQUIAL SENTENCES.

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*N.B.—The student is advised to study this portion of the book very carefully—paying especial attention to those sentences to which an asterisk\* is prefixed, as they contain examples of specially important idioms or constructions.*

#### General Phrases.

*Guft-o-gū. Bāt chīt.*

گفت و گو - بات چیت

Who are you ?

*Tū kaun hai ? ho -*

تو کون ہی

Who is that man ?

*Wuh kaun shakhs hai ?*

وہ کون شخص ہی

What is your name ?

*Tumhārā kyā nām hāi ?*

تمہارا کیا نام ہی

Where do you come from ?

*Tum kahān se āte ho ?*

تم کہاں سے آتے ہو

What do you want ?

*Kyā māngte ho ?*

کیا مانگتے ہو

Where do you live ?

*Tum kis jagah rahte ho ?*  
place

تم کس جگہ رہتے ہو

*Kis jagah rahi ho -*

What is your trade ?  
*Tumhārā kyā peshā hai ?*

تمہارا کیا پیشہ ہے

Where are you going ?  
*Kidhar jātē ho ?*

کہہر جاتے ہو

Where is my servant ?  
*Hamārā naukar kahān ī. hai ?*

ہمارا نوکر کہاں

Call my syce (groom).  
*Hamāre sā-is ko bulāo.*

ہمارے ساؤس کو بلاو

When will you return ?  
*Tum kab tak phir āoge ?*  
on-o-gay -

تم کب تک پھر آؤ گے

In a week's time.  
*Ek hafte (ke 'arṣe) men.*  
may -

ایک ہفتے کے عرصے میں

In a few days.  
*Thore roz ba'd.*

تھوڑے روز بعد

Do you know my house ?  
*Tum mere bangle ko pañchānte  
 ho ?* banglay

تم میرے بنگلے کو پہچانتے  
 ہو

It is near the Fort.  
*Qil'e ke pās hai.*

قلعے کے پاس ہی

On the bank of the river.  
*Daryā ke kināre par.*  
kināry

دریا کے کنارے پر

Not far from the Church.  
*Girjā ghar se thor ī dūr.*  
girja

گرجا گھر سے تھوڑی دور

You go on in front.  
*Tum āge jāo.*

تم آگے جاو

I will follow after.

*Ham pichhe se āwenge.*

How far is the Post Office?

*Dāk-khāna kitnī dūr hai?*

\* About a mile from here.

*Yahāñ se ko-i ek mil hai.*

Send for a carriage.

*Ek gārī māngāo.*

I want a closed carriage.

*Band gārī chāhiye.*

~~But~~

Now I am ready.

*Ab main tāiyār hūñ.*

Your horse is lame.

*Tumhārā ghorā langrātā hai.*

He goes very slowly.

*Wuh bahut mīthā jātā hai.*

\* I shall be late.

*Ham ko der lagtī hai.*

Look sharp—whip up.

*Jaldī karo—chābuk māro.*

Open the windows.

*Khirkīyon ko khol do.*

\* Shut the door.

*Darwāze ko band karnā.*

هم پیچھے سے آؤں گے

ڈاک خانہ کتنی دور ہے

یہاں سے کوئی ایک میل ہے

ایک گاری منگاو

بند گاری چاہئے

اب میں طیار ہوں

تمہارا گھورا لنگراتا ہے

وہ بہت میتھا جاتا ہے

ہم کو دیر لگتی ہے

جلدی کرو۔ چابک مارو

کھڑکیوں کو کھول دو

دروازے کو بند کرنا

Drive to the Telegraph Office.  
*Tar-ghar par hānk kar le jāo.*

تارگھر پر ہانک کر لیجاؤ

بعد او مکے - ریل کے اسٹیشن  
 Afterwards to the railway station.  
*Ba'd us ke, rel ke isteshan par jāo.*

پوچھو میرے لئے کوئی چتھی  
 Ask if there is a letter for me.  
*Pūchho, mere liye ko-i chitthī hai yā nahīn ?*

+ بخشی صاحب کا دفتر  
 Where is the Pay Office ?  
*Bakhshī Sāhib kā daftār kidhar hai ?*

اس رستے کی دوسری طرف  
 On the other side of this street.  
*Is raste ki dūsrī taraf.*

برلڈ میجر کے دفتر کے سامنے  
 Opposite the Staff Office.  
*Birgid Mejār ke daftār ke sāmne.*

رسالے کے میس کوت کی  
 Beyond the Cavalry Mess.  
*Risāle ke Messkoṭ kī parlī taraf.*

لال کرتی کے میس کوت  
 This side of the European Infantry Mess.  
*Lāl Kurli ke Messkoṭ kī warli taraf.*

سرک کی داہنی طرف پر  
 On the right of the road.  
*Sarak ki dāhnī taraf par.*

دکانون کی باقین طرف  
 To the left of the shops.  
*Dukānon ki bāin taraf.*

یہ کالی پلٹن کا میس کوت  
This is the Native Infantry Mess.

Yeh Kālī Palṭan kā Messkoṭ hai.

The Lieutenant-Governor's house.

Lāt Sāhib kī koṭhī.

Is Mr. \_\_\_\_\_ at home?

—Sāhib ghar men hain?

Not at home, Sir.

Huzūr, darwāza band hai.

Very well, take my cards.

Achchhā, tikat le lo.

Put this box into the gārī.

Yeh sandūq gārī meṇ rakho.

\*Be careful not to break it.

Khabardār, usko mat toro.

Sir, a gentleman has called.

Huzūr, ek bāhar kā Sāhib āyā hai.

Very well, admit him.

Bahut achchhā, salām do.

What o'clock is it?

Kitne bajे hain?

Twenty minutes past eight.

Aṭh baj ke bīs minat hain.

A quarter to six.

Paune chhe bajे.

یہ کالی پلٹن کا میس کوت

ہی

لات صاحب کی کوئی

صاحب گھر میں ہیں

حضور دروازہ بند ہے

اچھا تکت لے لو

یہ صندوق گاری میں رکھو

خبردار اوسکو مت تزوہ

حضور ایک باہر کا صاحب  
آیا ہی

بہت اچھا سلام دو

کتنے بجے ہیں

اتھ بج کے بیس منٹ ہیں

پونے چھہ بجے

\* Observe the construction. We may also say مت تزوہنا mat tornā.

This use of the infinitive in the negative gives increased emphasis to the command.

Call me at seven to-morrow. مجھے کل صبح کے سات بجے  
*Mujhe kal ūsh̄ ke sāt baje jagāo.* جگاؤ

Order my horse. گھوڑے کے واسطے حکم دو  
*Ghore ke wāste ḥukm do.*

Which saddle—the parade کون سا زین صاحب - پریتی  
 saddle? زین  
*Kaun sā zīn Šāhib, pareṭī zīn?*

No—a plain saddle and the نہ سفاقت - اور نئے تنگ  
 new girths. سفاقت  
*Na, safāt, aur na-e tang.*

This bridle is dirty. یہہ لگام میلی ہی  
*Yeh lagām mailī hai.*

My stirrup is too long. رکاب لمبی ہی  
*Rikāb lambī hai.*

Shorten it two holes. اوسے دو گھر چھوٹا کرو  
*Use do ghar chhoṭā karo.*

Bring the chestnut pony. سرنگ تتوں آو  
*Surāng tattū le āo.*

Take the gray to the Polo سبزے تتو کو پولو کی جگہ لے جاؤ  
 ground. جاؤ  
*Sabze tattū ko Polo kī jagah le jāo.*

\* Wait there for me. وہاں ہمارا رستہ دیکھو  
*Wahān hamārā rasta dekho.*

\* Take the new sticks with you. نئی لکڑیاں ساتھے لے جانا  
*Na-i lakriyān sāth le jānā.*

\* Observe the construction.

تَقْوَانِيْ کِی لَگَام بَدَل دُو  
Change the pony mare's bridle.  
*Taqwanī kī lagām badal do.*

سَمْنَه تَّمَّوْ کَا نَعْلَ بَنْدَه وَانَا چَاهَئَ  
\* You must get the dun pony  
shod.

*Samand taṭtu kā na'l bañdhwānā  
chāhiye.*

How did his back get rubbed.  
*Pīth kis tarah lag ga-i?*

پیٹھ کس طرح اگ گئی

Mind and rub him down well.  
*Khabardar, khūb mālīsh karo.*

خبردار خوب مالش کرو

Put bandages on his legs.  
*Chāron pañon par paṭṭī bāndho.*

چاروں پانوں پر پتے باندھو

\* Have one or two mouthfuls  
of water given him.

ایک دو گھونٹ پانی دلوادو

*Ek do ghont pānī dilwā do.*

چار بجے تھیک کلب گھر

Be at the Club at four pre-  
cisely.  
*Chār bajē ṭhik Kalab ghar hāzir  
ho.*

حاضر ہو

What clothes will you wear,  
Sir.

حضور کون سے کپڑے پہنیں گے

*Huzūr kaunse kapre pahnenge?*

وردي کپڑا خاکي دردي

Uniform. *Khākī uniform.*  
*Wardī kapṛā. Khākī wardī.*

وہ گرم جوڑا دینا جو کل

Give me the warm suit I wore  
yesterday.

پہنا تھا

*Woh garm joṛā denā jo kal pahnā  
thā.*

\* Observe the doubly causal verb.

Where are my gloves ?

*Kahān hain dastāne ?*

کہاں ہیں دستاں

Give me my helmet and sword  
and sash.

*Wardī topī aur jāl kirich do.*

Is my horse at the door ?

*Ghorā darwāze par hai ?*

گھوڑا دروازے پر ہی

Parade is at half-past seven.

*Paret sārhe sāt baje hogī.*

پریت سارہے سادت بجے ہو گئی

There's plenty of time yet.

*Abhi bahūt waqt hai.*

ابھی بہت وقت ہی

I want breakfast at ten.

*Das baje hāzirī chāhiye.*

دس بجے حاضری چاہئے

\* What is there for lunch ?

*Tifin ke wāste kyā kyā hai ?*

تفن کے واسطے کیا کیا ہی

Show me the bill of fare.

*Bil fel dekhlaō.*

بل فیل دکھلاو

Give me whatever is ready.

*Jo kuchh tāiyār hai le āo.*

جو کچھہ طیار ہی لے آو

Has the dhobi brought my  
clothes from the wash ?

*Kyā dhobi jugān lāyā hai yā  
nahīn ?*

کیا دھوبی جگان لایا ہی

یا نہیں

What is this delay ?

*Yeh kyā derī hai ?*

یہ کیا دیرجی ہی

\* Observe the construction : the repetition of *kyā* implies an expectation that there will be several things to choose from.

This shirt is badly washed.

*Yeh qamīṣ achchhī taraḥ se nahīn  
dhoyā gayā.*

Tell him he must do better.

*Kah do ki is se achchhā kām  
karnā hogā.*

Discharge him—he is of no use.

*Use jawāb do, kuchh kām kā  
nahīn hai.*

Engage another from to-day.

*Āj se kisi dūsre ko bhartī karo.*

\*Pay him his due.

*Jo kuchh ṭalab denī hai so de  
denā.*

\* Are there any arrears due?

*Us kī kuchh chārī hūī ṭalab hai?*

\* He has a few days' pay due.

*Kuchh chhīt kī kauṛī bāqī hai.*

Is there a good Muushi here?

*Yahāñ ko-i achchhā Munshī hai?*

\*Look out for one and send for  
him.

*Kisi Munshī ko tālāsh kar ke  
bulā bhejo.*

یہ قمیص اچھی طرح سے نہیں  
دھویا گیا

کہہ دو کہ اس سے اچھا کام  
کرنا ہو گا

اوسمی جواب دو۔ کچھ کام  
کا نہیں ہی

آج سے کسی دوسرے کو  
بھرتی کرو

جو کچھ طلب دینی ہی  
سودے دینا

اوسمکی کچھ چڑھی ہوئی  
طلب ہی

کچھ چھیمت کی کوڑی  
باقی ہی

یہاں کوئی اچھا منشی ہی

کسی منشی کو تلاش کر کے  
بلا بھیجو

\* Observe the construction.

\*I want to learn Hindustani. میں آردو زبان سیکھا چاہتا ہوں  
*Main Urdū zabān sīkhā chāhtā hūn.*

Sir, I will teach you.

*Janāb, main āp ko sikhā dūngā.*

جناب میں آپ کو سیکھا دوں گا

You must first listen to me. پہلے میری باتوں کو سننا چاہئے  
*Pahle merī bāton ko sunnā chāhiye.*

\*Then try to speak yourself. بعد اوسکے آپ بولنے کا قصد  
*Ba'd us ke āp bolne kā qaṣd kijiyegā.†*

I cannot understand you.

*Main āp kī bāt ko nahīn samajh saktā hūn.*

میں آپکی بات کو نہیں سمجھ سکتا ہوں

Please to speak more slowly.

*Āp, mihrbānī kar ke, zara āhista bolive.*

آپ مہربانی کر کے ذرا اہستہ بولئے

Will you kindly repeat that?

*Mihrbānī se us bāt ko phir kahiye.*

مہربانی میں اوس بات کو پھر کہئے

I said it is a fine day.

*Main ne kahā thā ki āj mausim sāf hai.*

میں نے کہا تھا کہ آج موسم صاف ہی

\*I will say every thing twice.

*Main har ek bāt ko do bār bolā karūngā.*

میں ہر ایک بات کو دوبار بولا کروں گا

\* Observe the construction.

† The (future) precative imperative used respectfully.

\*If you paid attention you would soon learn to speak. اگر آپ توجہ کرتے تو جلدی سے گفتگو کرنا سیکھتے -

*Agar āp tawajjuh karte to jaldī se guft-gū karnā sīkhte.*

\*I would write if I had leisure. اگر فہرست ہوتی تو میں لکھتا۔

*Agar furṣat hotī to main̄ likhtā.*

\*I used to write a little every day. میں تھوڑا بہت ہر روز لکھتا۔

*Main̄ thorā bahut har roz likhtā.*

I was waiting for you.

*Main̄ āp ke intizār men̄ thā.*

I will ask for a pen and ink.

*Main̄ qalam dawāt mangātā hūn.*

He had brought me a pen already.

*Woh peshtār se ek qalam mere wāstē lāyā thā.*

How much did you give for this?

*Ap ne is ke liye kitnā dām diyā.*

I bought it from my Munshi.

*Main̄ ne apne Munshī se kharidā.*

I saw your books on the table.

*Main̄ ne āp ki kitāben̄ mez par dekhīn.*

میں آپکے انتظار میں تھا

میں قلم دوامت منگاتا ہوں

وہ پیشتر سے ایک قلم میرے  
واسطے لایا تھا

آپ نے اسکے لیئے کتنا دام  
دیا

میں نے اپنے منشی سے  
خریدا

میں نے آپکی کتابیں میز پر  
لیکھیں

---

\* Observe the construction, noting the conditional and habitual use of the imperfect.

He heard a sound.

*Us ne ek āwāz sunī.*

اوہنے ایک آواز سخی

\* He thought it must be the report of a gun.

*Us ne yāñ khiyāl kiyā ki albatta top kī āwāz hai.*

\* He wrote and said he was ill.

*Us ne likhā aur kahā ki main bīmār hūñ.*

\* He said he could not perform that duty.

*Us ne 'arż kiyā ki woh kām mujh se nahīñ ho saktā.*

I do not understand this word.

*Main is lafz ko nahīñ samajhtā hūñ.*

اس جملہ کا معنی آپ مہربانی  
of this sentence.

*Is jumle kā ma'na āp mihrbānī kar ke bayān lijھئے.*

I am much obliged to you.

*Main āp kā bahut mamnūn hūñ.*

This is not right.

*Yeh durust nahīñ.*

I am very thankful to you.

*Main āp kā bahūt shukr-guzār hūñ.*

اوہنے یون خیال کیا کہ البتہ

توب کیجی آواز ہی

اوہنے لکھا اور کہا کہ میں  
بیمار ہوں

اوہنے عرض کیا کہ وہ کام  
مجھے فہیں ہو سکتا

میں اس لفظ کو نہیں سمجھتا  
ہوں

اس جملہ کا معنی آپ مہربانی  
کر کے بیان لیجھئے

میں آپ کا بہت ممنون ہوں

یہ درست نہیں

میں آپ کا بہت شکر گذار ہوں

\* Observe the construction. *Oratio recta* used in Urdu.

It seems as if it would rain.

*Aisā ma'lūm hotā hai ki shāyad  
pānī barsegā.*

ایسا معلوم ہوتا ہی کہ شاید  
پانی برسیگا

You are right. It is raining now.

*Āp bajā hain. Abhī menh barastā  
hai.*

It will soon clear.

*Jald śāf hogā.*

جلد صاف ہوگا

\*The clouds are breaking.

*Bādal khule jātē hain.*

بادل کھلے جاتے ہیں

The sun is shining again.

*Dhūp phir nikal āī hai.*

دھوپ پھر نکل آئی ہی

It is thundering and lightning.

*Bādal garajtā hai aur bijlī  
chamak rahī hai.*

بادل گرجتا ہی اور بجلی

چمک رہی ہی

\*I fear it will hail.

*Main ḍartā hūn, mabādā ole na  
paren.*

میں ڈرتا ہون مبادا اولے نہ

پڑیں

It will do much harm to the crops.

*Faṣl ko bahut nuqṣān karegā.*

فصل کو بہت نقصان کریگا

Grain will become very dear.

*Anāj bahut mahange ho jāenge.*

اناج بہت مہنگے ہو جائیں گے

\* Observe the construction.

What is the bazar rate for rice ?  
*Bāzār men chāñwal kā kya nirkh  
 hai ?*

بازار میں چانوں کا کیا نرخ  
 ہے

\*Flour is cheaper than it was.  
*Aṭe ka nirkh barh gayā hai.*

آٹے کا نرخ بڑھ گیا ہے

\*It will soon become dearer.  
*Nirkh jaldī se ghat jāegā.*

نرخ جلدی سے گھٹ جائیگا

I must go now.  
*Ab mujh ko jānā hai.*

اب مجھکو جانا ہے

I will return to-morrow as usual, Deo volente.  
*Kal dastür ke muwāfiq, inshā  
 'Allāh main phir āūngā.*

کل دستور کے موافق انشاء اللہ

I hope you will not get wet.  
*Umīd hai ki huzūr bhīg na jāen.*

امید ہے کہ حضور پھیل  
 نہ جائیں

Can you lend me an umbrella ?  
*Ap chhātā 'āriyatā de sakte ho ?*

آپ چھاتا عاریۃ دے سکتے  
 ہو

There is only this old one.  
*Faqat ye ek purānā chhātā hai.*

فقط یہ ایک پرانا چھاتا ہے

That will do very well.  
*Achchhā, is se kām ba-khūbī  
 chalegā.*

اچھا اس سے کام بخوبی چلیگا

\* This is a very important idiom نرخ *Nirkh*, means the amount of any given commodity sold for a given sum.

Hence نرخ برہنا *Nirkh barhna*, means that you get more for your money, hence to be cheaper.

\* I will return it immediately.  
*Main us ko fauran wāpas bhejtā hūn.*

میں اوسکو فوراً واپس بھیجتا ہوں

If I had known I would have sent for a tikka gari.

اگر میں جانتا تو ضرور تھیکہ گاری منگواتا

*Agar main jāntā to zarūr thikā gāṛī mangwātā.*

It does not matter.

*Kuchh muṣāyaqa nahīn.*

کچھ مضایقہ نہیں

Do not distress yourself, Sir.

*Ap na ghabrāiye.*

آپ نہ گھبرائیں

### Military Phrases.



He drew his bayonet from the scabbard.

*Us ne apnī saṅgīn mīyān se nikālī (kheñchī).*

He made a blow at me with his sword.

*Us ne apnī talwār se mere īpar wār kiyā.*

I warded it off and killed him.  
*Main ne us kā wār khālī diyā aur use mār dālā.*

The edge of his sword was notched.

*Us kī talwār kī dhār kīrī huī thi.*

او سنے اپنی سمنگین میان سے نکالی (کھینچی)

او سنے اپنی تلوار سے میرے اوپر وار کیا

میں نے اوسکا وار خالی دیا اور او سے مار دالا

او سکی تلوار کی دھار کری ہوئی تھی

\* Observe the use of the present tense in Urdu, to express an action in the immediate future.

**حسن اتفاق سے پہل توت کیا**  
 Fortunately the blade broke.  
*Husn-i-ittifāq se phal tūt gayā.*

\*Otherwise he would have certainly killed me.  
*Warna mujh ko ḥarūr mār dāltā.*

Many of our men fell in action.  
*Hamārī fāuj ke bahut se jawān kām āe.*

\*They had taken three days' ration.  
*Tin roz kī rasad sāth liye hue the.*

**ایک شبانہ روز تک پانی نہ ملا**  
 We had no water for 24 hours.  
*Ek shabāna-roz tak pānī na milā.*

\*Many horses, mules and camels died.  
*Bahut se ghore, khachchar, aur īnt saqat ho ga-e.*

\*The wounded man died of his wounds.  
*Wuh zakhmī zakhmōn ke māre faut huā.*

The Pioneers carry spade and pickaxe.  
*Bel-dāron ke pās belcha aur gaīntī rahtī hai.*

**ور نہ مجھکو ضرور مار دالتا**

**ہماری فوج کے بہت سے  
جو ان کام آئے**

**تین روز کی رسد ساتھ لئئے  
ہوئے تھے**

**بہت سے گھوڑے خپر اور  
اونٹ سقط ہو گئے**

**وہ زخمی زخموں کے مارے  
فوت ہوا**

**بیلداڑوں کے پاس بیلچہ اور  
گینتی رہتی ہی**

\* Observe the construction.

\*The lance is a very useful weapon.

*Hathiyāron men se neza bahut hām kā hai.*

The English sword is straight and pointed.

*Angrezi kirich sīdhī hai aur pīplā-dār hai.*

The cavalry sword is curved.

*Sawāron kī talwār khamdār hai.*

I galloped after him.

*Main ne us ke pichhe ghorā sarpaṭ pheṇkā (daurāyā).*

His horse stumbled and fell.

*Us kā ghorā thokar khā kar gir gayā.*

My horse crushed his head with his hoof.

*Mere ghore ne sum se us kā sar kuchal dālā.*

As he fell he fired a shot at me.

*Girte hī us ne mere īpar apnī bandūq chalāī.*

The bullet passed through my helmet.

*Goli meri ṭopī se wār pār hui.*

ہتھیاروں میں سے نیزہ بہت کام کا ہی

انگریزی کرج سیدھی ہی اور پیپلادار ہی

سواروں کی تلوار خمدار ہی

میں نے اوسکے پیچھے گھوڑا صربت پہنچنا (دوزایا)

اوسمکا گھوڑا تھوکر کھا کر گرگیا

میرے گھوڑے نے سم سے اوسمکا سر کچل دالا

گرتے ہی اوسمنے میرے اوپر اپنی بندوق چلانی

گولی میری توپی سے دار پار ہوئی

\* Observe the construction.

دشمن تتر بترا ہو کر بھاگ گئے  
The enemy fled in all directions.

Dushman tittar bittar ho kar  
bhāg ga-e.

We learned their strength from spies.

Ham ne jāsūson se un kī quwwat  
mā'lūm kī.

\*Their infantry were armed with breech-loaders.

Un kī piyāda fauj koṭhī-dār  
bandūqon korakhtē thē.

Their guns were of cast-iron.

Un kī topen dhale hue lohe kī  
thīn.

They were encamped to the eastward.

Wuh pūrab kī taraf khīma-zan  
the.

How did you attack the stockade?

Tum ne sangar par kis tarah se  
hamla kiyā?

They fought very bravely.

Wo bohot jawān-mardī se larte  
rahe.

Many were killed and wounded.

Bahut se maqtūl aur majrūh hūe.

ہم نے جاسوسوں سے اونکی  
قوت معلوم کی

اونکی پیادہ فوج کو تھی دار  
بندوقوں کو رکھتے تھے

اوونکی توپیں تھلے ہوئے  
لوٹے کی تھیں

وہ پورب کی طرف خیمه زن  
تھے

تم نے سنگر پر کس طرح  
حملہ کیا

وہ بہت جوان مردی سے  
لرتے رہے  
بہت سے مقتول اور مجروح  
ہوئے

\* Observe the construction.

They gave way very reluctantly.  
*Wuh nihāyat mushkil se pichhe ko hat ga-e.*

وہ فہیات مشکل سے پیچھے  
 کو ہت گئے

On what sort of ground was the battle fought?  
*Jahān larāt hui wahān zamin kaisī thi?*

جهان لرائی ہوئی وہاں زمین  
 کیسی تھی

Was there much cover for the men?

جو انون کے لیئے بہت اُر  
 تھی یا نہیں

*Jawānon ke liye bahut ār thi yā nahīn?*

There were some sugarcane fields.

*Kitne ek ganne (ikh) ke khet the.*

\*In which we hid as we advanced.  
*Jin meñ ham chhipte chhipte āge barkte ga-e.*

\*They did not see us till we were close.

*Jab tak ki ham nazdik na ā-e the unhone ne nahīn dekhā.*

\*Then we fired volleys and charged.

*Pher ham ne bāren urāin aur hallā kiyā.*

The hills were very steep and rough.

*Pahār bahut thārh aur behar the.*

کتنے ایک گنے (ایکھہ) کے  
 کھیت تھے

جن میں ہم چھپتے چھپتے  
 آگے بڑھتے گئے

جب تک کہ ہم نزدیک نہ آئے  
 تھے انہوں نے نہیں دیکھا

پھر ہمنے باریں اڑائیں اور  
 ہلا کیا

پہاڑ بہت تھاڑے اور پھر تھے

\* Observe the construction.

\*The battle lasted till nightfall.  
*Shām tak larāī barābar hotī rahī.*

شام تک لرائی برابر ہوتی  
 رہی

Many deserters came over to us.  
*Bahut se bhagore hamārī fauj  
 men ā mile.*

بہت مے بھگوڑے ہماری  
 فوج میں آملے

Immediately at daybreak we  
 crossed the river.  
*Subh hote hī ham ne daryā ko  
 'ubūr kiyā.*

صبح ہوتے ہی ہمنے دریا  
 کو عبور کیا

We found a ford a little way off.  
*Thorī dūr par ek pāyāb ham ne  
 pāyā.*

تھوڑی دور پر ایک پایاب  
 ہمنے پایا

Over which our cavalry crossed.  
*Ki jis se hamāre sawār utar ga-e.*

کہ جس سے ہمارے سوار  
 اُتر گئے

Some of our heavy guns stuck  
 in the mud.  
*Bharī topoṇ men se kāī ek kīchar  
 men phans ga-iṇ.*

بھاری توپوں میں سے کئی  
 ایک کیچر میں پھنس گئیں

\*The whole force had crossed by  
 midday.  
*Dopahar tak tamām fauj utar  
 ga-ī thī.*

دو پہر تک تمام فوج اُتر  
 گئی تھی

\*By forced marches we reached  
 the capital.  
*Yalghār kar ke ham pāe-takht ko  
 pahunche.*

یلغار کر کے ہم پاے نخت  
 کو پہنچے

\* Observe the construction.

We left all camp-followers behind.

*Ham ne sab bahir o bungah ko pichhe chhor diyā.*

\* The garrison capitulated without opposition.

*Ahl-i-qil'ah ne baghair muqâbala kîye taslim kî.*

At what time did the prisoner go on guard?

*Qaidî kis waqt pahre par gayâ?*

When did you notice he was drunk?

*Tum ne kab mā'lūm kiyâ ki woh matwâlâ hai?*

To whom did you report the fact?

*Tum ne is bât kî ittilâ' kis ko dî?*

Had he all his proper accoutrements?

*Us kâ sab kil kânqâ durust thâ.*

You say he was asleep near his sentry box.

*Tum yeh kahte ho ki wuh apni gumti ke pâs so rahâ thâ.*

Yes sir, and his rifle was lying on the ground.

*Hâñ Janâb, aur us kî bandûq zamîn par pañî thî.*

ہمنے سب بھیرو بنگاہ کو

پیچھے چھوڑ دیا

اہل قلعہ نے بغیر مقابلہ کیئے

تسليم کی

قیدی کس وقت پڑے

پر گیا

ہمنے کب معلوم کیا کہ وہ

متوالا ہی

ہمنے اس بات کی اطلاع

کسکو دی

اوسمکا سب کیل کانتا درست

تھا

تم یہ کہتے ہو کہ وہ اپنی

گمتوی کے پاس سورہا تھا

ہان جناب اور اوسمکی بندوں

زمین پر پڑی تھی

When you awoke him was he drunk? جب تم نہ اوسکو جگایا تو

*Jub tum ne us ko jagāyā to nashe  
men thā?*

\*Can you repeat his exact words? کیا تم اوسکی تھیک تھیک آئے۔

**بایوں کو اعادہ لر سکتے ہو**  
*Kyā tum us kī thik thik bāton ko  
i‘āda kar sakte ho ?*

\*Where was his pouch belt found? اوسکا توشدان کہاں سے

*Us kā tosh-dān kahān se barā-  
mad hūā ?*

یہ ایک ایسا گناہ ہے جسکی سزا یا قتل یا جلا وطنی یا حارکانہ ناقودی، طرفہ

**مَارْجُونْ يَوْمَنْ يَا بُرْ طَرْ**  
 Yeh ek aisā gunāh hai jis kī sazā  
 yā qatl, yā jalā-waṭanī, yā mār  
 khānā, yā qaid, yā bartaraf  
 honā hai.

The articles of war—  
*Aīn-i-lashkari*.—

آئین لشکری

**It is thus written in the articles  
of war—**

*Āin-i-lashkari men yon likhā hai  
ki—*

آئین لشکری میں یون لکھا  
ہے کہ

\* Observe the construction.

A sentry who in time of war or alarm shall sleep upon his post.

*Jo sipāhī pahre-dār larāī ke waqt  
yā kisi aur khatre ke waqt  
apni chaukī pahre kī jagah  
par so jāwe.*

جو سپاہی بھریدار لڑائی کے  
وقت یا کسی اڑ خطرے  
کے وقت اپنی چوکی  
بھرے کی جگہ پر سوجاوے

Shall on conviction suffer death or transportation for life.

*Agar us kā gunāh sābit ho, to  
qatl yā 'umr bhar tak jalā-  
waṭanī us kī sazā hogī.*

اگر اہمکا گناہ سابت ہو تو قتل

یا عمر بھر تک جلاوطنی  
از سکی سزا ہو گی

Or other punishment as by a General Court-Martial shall be awarded.

*Yā koī dusrī sazā, jaisī Janral  
Kort Mārshiāl kī tajwīz men  
ṭhahre.*

یا کوئی دوسری سزا جیسی  
جنرل کورٹ مارشیال کی  
تجویز میں تھلے

Whenever any Officer or Soldier shall commit a crime deserving punishment by Court-Martial, he shall, by his Commanding Officer, be put under arrest, if an officer : or, if a soldier, be confined.

*Jab kabhī koī 'uhda-dār yā sipāhī  
aisā gunāh kare ki jis kī sazā  
Kort Mārshiāl ke hukm ke  
qābil hai, jo wuh 'uhda-dār ho,  
to us kā Kamān Afsar Śāhib  
us ko nażr-band karegā, aur jo  
wuh sipāhī ho, to qaid kiyā  
jāegā.*

جب کبھی کوئی عہدہ دار  
یا سپاہی ایسا گناہ کرے  
کہ جسکی سزا کورٹ  
مارشیال کے حکم کے قابل

ہی جو وہ عہدہ دار ہو تو  
اوسکا کمان افسر صاحب  
اوسکو نظر بند کریگا اور جو  
وہ سپاہی ہو تو قین کیا جائیگا

Courts Martial—

*Faujī 'Adālat*

(or) *Jangi 'Adālat*—

Proceedings of a General Court-Martial, by order of the General Officer Commanding the District, dated — held — at — on — Wednesday, the — of — 1889.

*Ek Janral Kort Mārshiāl kī rūba-kārī Distrikṭ ke Janral Afsar Kamānīr ke hukm se jo fulānī tārīkh ko śādir huā, fulānī chhāonī men, ba-tārīkh fulān, māh fulān, San 1889 'Isawī, Budh ke roz jam'a huā.*

President.

*Mir-i-Majlis.*

Members.

*Sāhibān-i-Majlis.*

Ateleven o'clock the Court opens.

*Gyārah baje Kort jam'a huā.*

The prisoner —, is, brought before the court.

— appears as prosecutor and takes his place.

*Sipāhī fulān qайдī ho kar Kort ke sāmhne pesh kiyā jātā hai; fulān Ṣahib mudda'i hāzir hūā aur apnī jagah par baithtā hai.*

{ فوجی عدالت  
جنگی عدالت

ایک جنرل کورٹ مارشیال  
کی رو بکاری ڈسٹرکٹ  
کے جنرل افسر کمانپر کے  
حکم سے جو فلاںی تاریخ  
کو صادر ہوا - فلاں  
چہاونی میں بتاریخ فلاں  
ماہ فلاں سنه ۱۸۸۹ ع  
بدھ کے روز جمع ہوا

میر مجلس

صاحبہ مجلس

گیارہ بجے کورٹ جمع ہوا

سپاہی فلاں قیدی ہو کر کورٹ  
کے سامنے پیش کیا جاتا  
ہی فلاں صاحب مدعی  
حاضر ہوا اور اپنی جگہ  
پر بیٹھتا ہی

The order for convening the Court and Appointment of President is read.

کورٹ کے جمع ہونیکا حکم اور میر مجلس کے مقرر ہونے کی سند سنائی جاتی ہے

*Kort ke jam'a hone kā hukm aur Mir-i-Majlis ke muqarrar hone ki sanad sunāī jātī hai.*

Mine جو میر مجلس ہون اور دیگر صاحبان مجلس جنمہون میں جو any objection to be tried by me as President, or by any of the Members whose names you have heard read?

*Main jo Mir-i-Majlis hūn, aur dīgar Shāhibān-i-Majlis jin hon ke nām tumhāre rū-ba-rū sunāe gae hain, un men se kisi par i'tirāz karte ho yā nahīn?* کے نام تمہارے رو بڑے سنائے گئے ہیں اون میں سے کسی پر اعتراض کرتے ہو یا نہیں

### The Charge Sheet.

*Fard-i-Ilzām.*

فرد الزام

+ قیدی اس جرم پر پیش کیا گیا ہے یعنی کہ

*Qaidī is jurm par pesh kiyā gayā hai, ya'ne ki:* —

جس جرم کی تهمت تم پر لگائی جاتی ہے تم اوس

*Jis jurm kī tuhmat tum par lagāī jātī hai, tum us jurm ke gunah-gār ho yā nahīn?*

† or مجرم, *mujrim.*

**کورٹ نے یون تھرا�ا کہ قیدی** The Court find the prisoner to be guilty of the charge?

**گنہ گار ہے** *Kort ne yūn thahrāyā ke qaidī gunah-gār hai.*

**کورٹ کی یہ تجویز ہے کہ** The Court consider the charge is not proved.

**جرائم ثابت نہیں ہوا** *Kort ki yeh tājwīz hai ki jurm sābit nahīn hūā.*

**کورٹ کا یہ فتوحی ہے کہ** The sentence of the Court is that the prisoner be imprisoned with hard labour for two years.

**قیدی دو برس کی میعاد تک قید با مشقت کی** *Kort kā yeh fatwā hai ki qaidī do baras kī mī‘ād tak qaid bā-mashuqqat kī sazā pāwegā.*

**کورٹ کی تجویز جو اوس قیدی کے حق میں تھرائی** The finding of the Court-Martial is confirmed by the Commander-in-Chief.

**گئی کمانیر این چیف صاحب بہادر نے منظور کی** *Kort kī tajwīz jo us qaidī ke haqq men thahrāī gāī Kamā-nīr-in-Chīf Shāhib bahādur ne manzūr kī.*

**جب کورٹ مارشیال کے اجلاس کا شروع ہوتا جج ایڈو وکیت کو کورٹ کے مترجم سے ایمان کی رہے سے یہ اقرار لینا چاہیئے** On the assembly of a Court-Martial, the Judge Advocate shall administer to the Interpreter the following solemn affirmation—

**Jab Kort Mārshiāl ke ijlās kā shurū‘ ho, tab Jaj Aidvoket ko Kort ke Mutarjim se īman kī rū se yeh iqrār lenā chāhiye.**

All persons, who give evidence at a Court-Martial, are to be examined on oath according to the forms of their respective religions, or affirmation.

*Jo gawāh gawāhī ke liye Kort  
Mārshiāl ke hużūr āwe, us kī  
zabāñ-bandī us ke dīn dharram  
kī rīt rasm ke muşābiq qasam  
kī rū se, yā iqrār kī rū se lī  
jāegī.*

Hindoos and Musalmans shall make affirmation as follows—  
*Hindū Musalmānon se iqrār is  
dhab par liyā jāegā.*

I solemnly affirm in the presence of Almighty God, that what I shall state shall be the truth, the whole truth, and nothing but the truth.

*Main ̄ imān (dharam) kī rū se  
Haqq Ta'ālā Khudā ko hāzir  
aur nāzir jān kar (Parmeshwar  
Bhagwān ko jān mān ke),  
iqrār kartā hūp ki wuh bāt jo  
main kahūn so sachchī kahūn gā,  
aur binā lagāo thore bahut ke  
sab sach kahūn gā, aur siwā sach  
ke kuchh aur na kahūn gā.*

جو گواہ گواہی کے لیئی  
کورٹ مارشیال کے حضور  
اوے اوسکی زبان بندھی  
اوھکے دین دھرم کی  
دیت رسم کے مطابق قسم  
کی رو سے یا اقرار کی رو  
سے لی جائیگی  
ہندو مسلمانوں سے اقرار اس  
ذہب پر لیا جائیگا

میں ایمان (دھرم) کی رو سے  
حق تعالیٰ خدا کو حاضر  
اور ناظر جائز کر \* [پرمیشور  
بہگوان کو جان مانکے]  
اقرار کرتا ہوں کہ وہ بات  
جو میں کہوں سو سچی  
کہوں گا اور بنا لگاؤ تھوڑے  
بہت کے سب سچ کہوں گا  
اور ہوا سچ کے کچھ اور  
نہ کہوں گا

\* Note.—The words within brackets are for Hindūs.

The effects of deserters are to be publicly sold, and the proceeds, after payment of regimental debts, remitted to the Treasury.

*Bhagorōn kā māl nīlām men bechnā chāhiye, aur bikrī se jo kuchh hāsil ho us se Rijminṭ ke dain adā kar ke jo bāqī bache, Sarkārī khazāne men dākhil kiyā jāa.*

بہگوڑوں کا مال نیلام میں بیچنا  
چاہئیے اور بکری سے جو  
کچھ حاصل ہوا اس سے  
رجمنٹ کے دین ادا کر کے  
جو باقی بچے سرکاری  
خزانے میں داخل کیا  
جائے

### *List of Crimes.*

*Jarāim kī Fihrist.*

Disobeying lawful command.  
*Wājibi ḥukm kā na mānnā.*

Sleeping upon his post.  
*Apni chauki pahre kī jagah par so jānā.*

Leaving his post before regularly relieved.  
*Apne pahre se ba-ghair ba-qā'ida badlī ke uṭh jānā.*

To shamefully abandon.  
*Be-ghairatī se chhor denā.*

Treacherously making known watchword.  
*Daghā-bāzī se chauki pahre kī bāt batā denā.*

جرائم کی فہرست

واجبی حکم کا نہ ماننا

اپنی چوکی پہارے کی جگہ  
پر سو جانا

اپنے پہارے سے بغیر بقاعدہ  
بدلی کے آتھ جانا

بھی غیرتی سے چھوڑ دینا

دغابازی سے چوکی پہارے  
کی بات بتا دینا

نوكري پر هو کے یا نوکري  
Being drunk when on or for duty.

کي طياري پر هو کے متوالا  
Naukarī par ho ke, yā naukarī kī  
taiyārī par ho ke matwālā  
honā.

صف میں هو کے گستاخی  
To be iusubordinate or insolent in the ranks.

سے حکم نہ ماننا یا بی ادبی کرنا  
Saff men ho ke gustākhī se  
ḥukm na mānnā yā be-adabī  
karnā.

ایسی چال نکالنی جو عہد دار کی عزت آبرو پر نہ  
To behave in a manner unbecoming the character of an Officer.

بہبی  
Aisi chāl nikalnī jo 'uhda-dār kī  
'izzat ābrū par na phabe.

مکریا بھانے سے اپنے کو بیمار بنانا جان بوجھ کے اپنے پر کوئی  
To malinger, feign or intentionally produce disease or infirmity.

بیماری یا علت پیدا کرنا  
Makr ya bahāne se apne ko bimār  
banānā, jān būjh ke apne par  
koi bimāri yā 'illat paidā karnā.

غیر واجبی طور سے اور بی مرضی لوگوں کی  
Illegally and against the will of.  
Ghair-wājibī taur se aur be-marzī  
logon kī.

بار برداری یا موٹیا قلی یا کھانا  
To exact carriage, portage or provisions.

سیدھا زبردستی سے لینا  
Bār-bardārī yā moṭyā qulī yā  
khānā sīdhā zabardastī se lenā.

Wantonly and intentionally to insult religious prejudices.

*Jān būjh ke sharārat se kisi ko dīn dharam ki baton ke sabab chhernā.*

جان بوجھکے شرارت سے کسی کو دین دھرم کی باتوں کے سبب چھیرنا

Designedly or through neglect.

*Jān būjh ke yā ghaflat se.*

جان بوجھکے یا غفلت سے

To sell, pawn, lose or injure his horse, arms, cloths, accoutrements or regimental necessities.

*Apne ghore, yā hathyār, yā poshāk, yā saz-sāman ko, ya Rijmīn̄t ke kisī zarūrī āsbāb ko bechnā yā giro rakhnā, ya nuqsān pahunchānā.*

اپنے گھوڑے یا ہتھیار یا پوشک یا ساز سامان کو یا

رجمنٹ کے کسی ضروری اسباب کو بیچنا یا گرو رکھنا یا نقصان پہنچانا

To embezzle or fraudulently misapply public money.

*Sarkārī rūpaya khājanā yā khiyānat se be-jā kharch karnā.*

سرکاری روپیہ کھانا یا خیانت سے بیجا خرچ کرنا جرم میں شریک ہونا یا اناکانی دینا

Disgraceful conduct.

*Fazīhatī chāl-chalan.*

فضیحتی چال چلن

Wilfully maiming or injuring himself.

*Jān būjh ke apne ko laṅgrā lūlā karnā.*

جان بوجھکے اپنے کو لنگڑا لولا کرنا

Purloining or selling Government Stores. سرکار کے اسباب کو چوری کرنا (موسم) یا بیچنا

*Sarkār ke āsbab ko chorī karnā (mūsnā) yā bechnā.*

Stealing money or goods.

*Naqd rūpaya yā āsbāb yā dūsre māl kī chorī karnā.*

Directly or indirectly.

*Āp yā aur kisī ke wasile se.*

Accepting bribe, present or gratification.

*Rishwat yā naṣr bhenṭ yā mā-bihil-iḥtizāz lenā.*

Beating or illtreating any person. کسی کو مار پیٹ کرنا یا ایندا دینا

*Kisī ko mār pīṭ karnā yā iżā denā.*

Without being regularly relieved in time of peace.

*Baghair ba-qā‘ida badlī ke sulk ke dinon men.*

In camp, Garrison or Cantonments.

*Lashkar yā qil‘ah yā chhāoni men.*

Intentionally raising false alarms.

*Jān būjh ke dhokā dilānā.*

نقد روپیہ یا اسباب یا دوسرے

مال کی چوری کرنا

آپ یا اور کسی کے وسیلے سے

رشوت یا نذر بھیفت یا

ما به الاحتفاظ لینا

کسی کو مار پیٹ کرنا یا ایندا دینا

بغیر بقاعدہ بدلي کے صلح

کے دنوں میں

لشکر یا قلعہ یا چھاؤنی میں

جان بوجھ کے دھوکا دلانا

**بغیر پروانگی کے غیر حاضر ہونا**  
**Baghair parwānagī ke ghair-hāzir honā.**

**گولی باروت کو برباد ہونے**  
**Golī bārūt ko barbād hone denā.**

**باتون سے یا اشاروں سے یا اور  
 بیجا حرکتوں سے دھمکانا یا  
 بھی امتیازی کرنا**  
**Bāton se, yā iṣhāron se, yā aur  
 be-jā harakatōn se dhamkānā  
 yā be-imtiyāzī karnā.**

**بلوا آرائی** or **ہنگامہ پردازی**  
**Causing disorder or riot.**  
**Balwā-ārāī (or) hangāma-par-dāzī.**

**روبکاری میں خلل پھینپانا**  
**Disturbing the proceedings.**  
**Rū-bakārī meñ khalal pahun-chānā.**

**عمدًا جھوٹھی گواہی دینی**  
**Purposely giving false evidence.**  
**'Amadan jhūṭhī gawāhī denī.**

**چال چلن جو نیک قاعدة اور  
 فوج کے اچھے انتظام کے  
 برخلاف ہے**  
**Conduct to the prejudice of good  
 order and military discipline.**  
**Chāl chalan jo nek qā'ida aur  
 fauj ke achchhe intizām ke bar-khilāf hai.**

**جرائم سنگین جرم خفیف**  
**A grave crime—trivial crime.**  
**Jurm-i-sangīn—jurm-i-khafīf.**

*Civil Offences.*

Arson.

*Ātash-zanī.*

اتش زني

Perjury.

*Halaf daroghi* (or) *Darogh-i-halafi.*

حلف دروغی (دروع حلغی)

Assault and battery.

*Mār pīṭ—hamla-āwari.*

مارپیت - حملہ آڑی

Burglary.

*Naqb-zanī.*

نقب زني

Inciting.

*Ishti‘ālak.*

اشتعالک

Wilful murder.

*Qatl-i-‘amad.*

قتل عمد

Homicide.

*Qatl-i-nafs-i-mustalzimu-s-sazā.*

قتل نفس محتلزم السزا +

Manslaughter.

*Qatl shibh-i-‘amad.*

قتل شبهه عمد

Hurt.

*Zarar-rasānī.*

ضرر رسانی

Grievous hurt.

*Zarb-i-shadid.*

ضرب شدید

Forcible attainment.

*Istiḥṣāl bil-jabr.*

استھصال بالجبر

† Literally—killing so as to be deserving of punishment.

Unlawful appropriation.	استھصال بیجا
<i>Istihsāl-i-bejā.</i>	
Unlawful imprisonment.	حبس بیجا
<i>Habs-i-bejā.</i>	
Criminal breach of trust.	خیانت مجرمانہ
<i>Khiyānat-i-mujrimāna.</i>	
Sedition.	بلوا
<i>Balwā.</i>	
Rioting.	هنگامہ پردازی
<i>Hangāma-pardāzī.</i>	
Rape.	زنا بالجبر
<i>Zinā bil-jabr.</i>	
Defamation of character.	ازالہ حیثیت عرفی
<i>Izāla-i-haisīyat-i-‘urfī.</i>	
Coining.	جعلسازی - قلبسازی
<i>Ja‘l-sāzī, qalb-sāzī.</i>	

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<b>Punishment.</b>	سزا
<i>Sazā.</i>	
Death—To be hanged.	قتل - پہنسی پانا
<i>Qatl—phānsī pānā.</i>	
Transportation for life.	عمر بھر تک جلاوطنی
‘Umr bhar tak jalā-waṭanī (des-nikālā.)	( دیس نکالا )
Transportation.	عمور دریایی شور - کالا پانی
‘Ubūr-i-daryā-shor—Kālā pānī.	

Dismissal from service.

*Naukarī se bar-taraf honā.*

نوكري سے برو طرف ہونا

قید سخت محنت کے ہاتھہ  
*Qaid sakht miḥnat ke sāth (bā-mashaqqat).*

قید بدون سخت محنت کے  
 Imprisonment without hard labour.

*Qaid bidūn sakht miḥnat ke (bā-mashaqqat).*

For a term of five years.

*Pāñch baras kī mīād tak.*

Solitary confinement.

*Qaid tanhāī ke sāth.*

Corporal punishment.

*Sazā-i-badāni—Sazā-i-bed.\**

Suspension from rank, pay and allowances.

*‘Uhde se aur sab talab tankhwāh ke pāne se mu’attal honā.*

He shall be fined to the extent of his arrears of pay.

*Apni sab talab tankhwāh jitni nikalti ho ḍand ke taur se bhar degā.*

He shall make good such loss or damage.

*Us kā harja us se liyā jāegā jis gadar nuqṣān aur ṭotā pahun-chā ho.*

پانچ برس کی میعاد تک

قید تمہائی کے سادھہ

سزا بدنی - سزی بید

عہدے سے اور سب طلب

تغخواہ کے پانے سے  
 معطل ہونا

اپنی سب طلب تغخواہ جتنی

نکلتی ہو دند کے طور سے  
 بھر دیگا

اوسمکا هرجہ اوس سے لیا جائیگا

جس قدر نقصان اور ٹوتا  
 پھنچا ہو

\* بید bed—a cane.

Reduction to the ranks.

*Sipāhī ke darje men utārā jānā.*

سپاہی کے درجے میں اوتارا  
جانا

Amenable to the Articles of  
War.

*Āin-i-lashkari kā tābi'-dār.*

آئین لشکری کا تابع دار

To be placed lower on the list of  
his rank.

*Apne darje kī fard men us kā  
nām kuchh utārā jānā.*

نام کچھ اوتارا جانا

\*To put under stoppages of pay.

*Talab tankhwāh ko dabā rakhnā.*

طلب تنخواہ کو دبا رکھنا

The sentence will take effect.

*Yeh hukm 'amal men āwegā.*

یہ حکم عمل میں آؤ گا

\*The prisoner will be put under  
stoppages not exceeding half  
of his pay and allowances un-  
til the amount of such loss or  
damage be made good.

*Qaidī kī talab tankhwāh (ādhī  
se ziyāda na ho) dabā rakkī  
jāwegī jab tak ki nūqsān yā  
tote kā miqdār chukāyā na  
jāwegā.*

The prisoner is to be released  
and to return to his duty.

*Qaidī qaid se chhorā jāegā aur  
apni naukari par bahāl kiyā  
jāegā.*

قیدی کی طلب تنخواہ

(آدھی سے زیادہ نہ ہو)

دبا رکھی جاویگی جب

تک کہ نقصان یا تو قہ کا

مقدار چکایا نہ جائیگا

قیدی قید ہے چھوڑا جائیگا

اور اپنی نوکری پر بحال

کیا جائیگا

\* Observe the idiom.

To commute a sentence.  
*Kisī hukm ko badal denā.*

کسی حکم کو بدل دینا

To mitigate a sentence.  
*Kisī hukm ko ghaṭānā.*

کسی حکم کو گھٹانا

To remit a sentence.  
*Kisī hukm ko mu'āf karnā.*

کسی حکم کو معاف کرنا

To confirm a sentence.  
*Kisī hukm ko manzūr karnā.*

کسی حکم کو مذکور کرنا

To revise a sentence.  
*Kisī hukm ko naẓar-i-sānī karnā.*

کسی حکم کو نظر ثانی کرنا

To quash a sentence.  
*Kisī hukm ko bāṭil karnā.*

کسی حکم کو باطل کرنا

### *Specimen Court-Martial.*

At a general Court-Martial assembled at Sealkote, on Tuesday, the 29th April 1869, Havildar Ram Singh was arraigned on the following charge :—

*Ek Jarnal Kort-Mārshiyāl ke rū-ba-rū, jo Aprail kī untiswīn tārīkh, san aṭhārah sau un-hattar, Mangal ke roz Shālkot kī chhāonī jam'a hūā, Rām Singh Ḥavāl-dār is jurm par pesh kiyā gayā, ya'ne.*

ایک جرنل کورٹ مارشیال  
کے رو برو - جو اپریل کی  
انتیسویں تاریخ سنہ اٹھارہ  
سو انہتر منگل کے روز  
شیالکوت کی چھاؤنی جمع  
ہوا - رام سنگھ حوال دار  
اس جرم پر پیش کیا گیا  
- یعنے -

**Charge.**

*Ilzām kī tafsīl.*

Conduct to the prejudice of good order and military discipline, in having, on or about the 15th February when on duty with a detachment of the Regiment, wilfully neglected to obey the written orders of his superior officer Captain Smith of the same Regiment, to see that the Government transport mules returning from Sealkote to Jhelum were not overloaded, whereby, and in consequence of his wilful neglect as aforesaid, twenty of the said mules or thereabouts were overloaded with the baggage of the men of the detachment, and eight of the said mules were injured on the march to Jhelum, by reason of their being so overloaded.

*Chāl chalan jo nek qā'ida aur fauj ke achchhe intizām ke bar-khilāf hai, ki us ne māh Ferwarī kī pandrahwin̄ tārīkh ko yā us ke qarib, jab wuh apnī paltān kī ek ta'īnātī ke hamrāh naukarī par thā, apne bare'uhda-dār, usī Paltān ke Kaptān Ismit Shāhib Bahādur*

**الزام کی تفصیل**

چال چلن جو نیک قاعدہ اور فوج کے اچھے انتظام کے برخلاف ہی کہ اوسنے ماہ فروری کی پندرہویں تاریخ کو یا اوسکے قریب جب وہ اپنی پلتان کی ایک تعیناتی کے ہمراہ نوکری پر تھا۔ اپنے بڑے عہدہ دار اوسی پلتان کے کپتان اسمت صاحب بہادر کے لکھئے ہوئے حکم کو جان بوجھئے نہیں مانا۔ وہ کیا حکم تھا کہ خبرداری کرنا کہ مہرکاری بار برداری کے جو خپر شیالکوت کی چہاونی سے جہام کی چہاونی کو واپس آتے ہیں اونپر زیادہ بوجھہ نہ لدنے پاؤ۔ اس عدول حکمی

*ke likhe hū-e hukm ko jān būjh  
ke nahīn manā—woh kyā hukm  
thā ki khabar-dārī karnā ki  
Sarkārī bār-bardārī ke jo  
khichchar Shālkot kī chhāonī  
se Jhelam kī chhāonī ko wāpas  
āte hain un par ziyāda bojh na  
ladne pāwe—is ‘udūl-hukmī  
ke sabab se, aur us ne jo ‘ama-  
dan (jān būjh ke) ghaslat kī  
jaise ke pahle mazkūr hūā hai,  
un khachcharoṇ men se bīs to,  
yān us ke qarīb, ta‘inātī ke sipa-  
hiyoṇ ke māl o asbāb se ḥadd  
se ziyāda lāde ga-e, chunānchi  
un khachcharoṇ men se āṭh  
‘adāl basabab isī ziyāda bojh  
parne ke zakhmī ho ga-e.*

کے سبب سے اور اوسنے  
جو عمداً (جان بوجھکے)  
غفلت کی جیسے کہ پہلے  
مذکور ہوا ہی اون خچردن  
میں سے بہس تو یا اوسکے  
قریب تعیناتی کے سپاہیوں  
کے مال و اسباب سے حد  
سے زیادہ لادے گئے -  
چنانچہ اون خچردن میں  
سے ائمہ عد د بسبب اسی  
زیادہ بوجھہ پڑنے کے  
زخمی ہو گئے

The Court find the prisoner is guilty of the charge against him, omitting from it the word "wilful."

Kort ne yūn tajwīz kī hai ki  
mujrim is jurm kā gunahgār  
hai, siwāe is ke da‘wā kī fard  
se “jān būjh ke” ke lafz bar-  
taraf karnā chāhiye.

کورٹ نے یون تجویز کی  
ہی کہ مجرم اس جرم کا  
گنہگار ہی سوائے اسکے  
دعویٰ کی فرد سے جان  
بوجھکے کے لفظ بر طرف  
کرنا چاہئے

And sentence the prisoner to be suspended from rank, pay, and

کورٹ کا یہہ حکم ہی کہ

قیدی سب طاب تاخواہ  
allowances for a period of three months.

Korṭ kā yeh ḥukm hai ki qaidī  
کے بانے سے تین مہینوں  
sab ṭalab tankhwāh ke pāne se  
کی معیاد تک معطل رکھا  
tīn mahīnōn kī mī'ād tak  
mu'attal rakhā jāwega.  
جاو دیگا -

قیدی قید سے چھوڑا جائیگا -  
The prisoner is to be released from arrest. The sentence will take effect from the 29th July.

یہ حکم جولائی کی  
Qaidī qaid se chhorā jāegā. Yeh  
ḥukm Jūlāī kī unitīs tārīkh se  
‘amal men āuega.  
۲۹ تاریخ سے عمل میں  
اویگا -

*Indian Army Regulations, Vol. II, Part II, Discipline, para. 2214.*

Every recruit, prior to his being enrolled in his regiment and sworn in according to the Indian Articles of War, is to have the accompanying declaration made to him by the Commanding Officer in front of the regiment or corps, and in presence of the officers and soldiers :—

“ In time of peace, after having served for 3 years, on making application for your discharge through the Commanding Officer of your Company (troop or battery), it will be granted to you in two months from the date of application, provided it does not cause the vacancies in the Company (troop or battery) to exceed ten, in which case you must remain until that objection be removed, or waived by competent authority ; but in time of war you have no claim to a discharge, and you must remain and do your duty until the necessity of retaining you in the service shall cease. In the event of your re-enlisting you have no claim to reckon your previous service to discharge.”

بوقت صلح بعد امکنے کہ تمہے تین برس تک نوکری کی  
 ہی اپنی کمپنی کے کمانیز ماحب کی معرفت جو نام کتنے  
 کی درخواست کرو گئے تو اوسی درخواست کی تاریخ سے لیکر  
 دو مہینے کے بعد منظور ہو گئی نظر برینکہ اوس کمپنی میں  
 خالی اسامی دس سے زیادہ نہ ہو اور جو زیادہ ہو تو چاہیئے  
 کہ تم رہو گئے جب تک کہ وہ اعتراض بر طرف نہیں ہو یا کہ  
 کسی سرکار کے قاعدہ یا حکم سے معاف ہو جاوے - لکن  
 جنگ کے ایام میں تمکو مطلقاً نام کتابے کا حق نہیں اور  
 ضرور ہی کہ تم رہو کے اور اپنی نوکری کو پورا کرو گئے جس  
 وقت تک کہ تمکو فوج میں رکھنے کی ضرورت ہو چکیگی اور  
 اگر تم دوسری دفعہ بہتری ہو جاوے تو نوکری سابق کو اپنی  
 تین حساب کرنے کا نام کتابے کے واسطے بالکل حق  
 نہیں ہے -

### Translation.

Ba-waqt-i-şulh, ba'd is ke ki tum ne tīn baras tak naukarī kī hai,  
 apnī Kampanī ke Kamānīr Ṣāhib kī ma'rifat jo nām kaṭne kī  
 darkhwāst karoge, to usī darkhwāst kī tārikh se le kar do mahīne  
 ke ba'd manzūr hogī, nazār bar-īn-ki us Kampanī meñ khālī  
 asāmī das se ziyāda na ho, aur jo ziyāda ho to chāhiye ki tum  
 rahoge jab tak ki woh i'tirāz bar-ṭaraf nahīn ho, yā ki Sarkār  
 ke qā'idā yā hukm se mu'āf ho jāoge: lekin jang ke aiyām meñ  
 tum ko muṣlaqan nām kaṭāne ka haqq nahīn, aur ḥarūr hai ki  
 tum rahoge aur apnī naukarī ko pūrā karoge, jis waqt tak ki  
 tum ko fauj meñ rakhne kī ḥarūrat ho chukegi; aur agar tum  
 dūsrī daf'a bhartī ho jāoge, to naukarī-i-sābiq ko apne ta-īn hisāb  
 karne kā, nām kaṭāne ke wāste bil kull haqq nahīn hai.

## Medical Phrases.

.....

Are there any new cases to-day ?

*Āj koī nayā bīmār hai ?*

اچ کوئی نیا بیمار ہی

After seeing the new cases I  
will examine the recruits.

*Na-e bīmāron ko dekhne ke ba'd  
ham rangkrūton ko mulāhiṣa  
karenge.*

نئے بیماروں کو دیکھنے کے بعد  
ہم رانگکروتوں کو ملاحظہ  
کرینگے

How is the man who fell from his  
horse yesterday evening ?

وہ جوان کیسا ہی جو کل

*Wuh jawān kaisā hai jo kal shām  
ko apne ghore par se gir parā ?*

شام کو اپنے گھوڑے پر  
سے گر پڑا

He is still unconscious, Sir.

*Huzūr, abhī tak behosh hai.*

حضور ابھی تک بیہوش ہے

How many men are there in  
Hospital ?

*Haspatāl men kitne ādmī bīmār  
hain ?*

Take care that the hospital is  
clean.

*Khabar-dār, Haspatāl ṣāf rahe.*

سب گھر کیوں کر کھلو

*Sub khirkīyon ko kholo.*

چار پایوں کو دیوار سے ایک  
wal.

*Chār-pāiyon ko dīwār se ek fut̄ ke  
fāṣile par rakho.*

اوہ آدمی کا بستر کم ہی

*Us ādmī kū bistar kam hai.*

آیندہ کو صاف چادریں دیا  
 \*Ayinda ko šāf chādareñ diyā  
 karo.

اجتنام صاحب کے پاس اس  
 to the Adjutant.

بات کی خبر بھیجننا چاہئے  
 Ajitan Šāhib ke pās is bāt kī  
 khabar bhejnā chāhīye.

کیا سب زهر قمل میں بند  
 and key?

Kyā sab zahr quſl men band rahte  
 hain?

یہ سرکار کا سخت حکم ہی  
 This is a strict Government  
 order.

Yeh Sarkār kā sakht hukm hai.

ہتھیار سب تمہارے ہی ذمہ  
 \* You alone are responsible for  
 the instruments.

پر ہیں  
 Hathiyār sab tumhāre hī zimme  
 par hain.

یہ ہتھیار درستی پر نہیں ہیں  
 These instruments are not in  
 good order.

Yeh hathiyār durustī par nahīn  
 hain.

چہریاں سب کمند اور میلی ہیں  
 The scalpels are blunt and dirty.  
 Chhuriāñ sab kund aur mailī  
 hain.

\* Observe the construction, noting the force of **ہی** *hī*, in the second sentence.

That saw is useless from rust.  
 Woh āṛā morche ke sabab se  
 kuchh kām kā nahīn hāi.

وہ اڑا مورچے کے سبب سے  
 کچھ کام کا نہیں ہے

The latrine is dirty, it must be  
 kept much cleaner.  
 Taṭṭi mailī hai, issē bahut sāf  
 rakhnā hogā.

تھی میلی ہی اسے بہت  
 صاف رکھنا ہو گا

\*I will never pass over this  
 matter.  
 Main is bāt se hargiz darguzar  
 nahīn karne kā.

میں اس بات سے ہرگز درگذر  
 نہیں کرنے کا

Why did you not obey my order?  
 Tum ne hamārā ḥukm kyūn na  
 mānā?

تمنے ہمارا حکم کیون نہ مانا

There is a very bad smell here.  
 Is jagah men barī bad-bū hai.

اس جگہ میں بڑی بدبو ہی

See that dry earth is more freely  
 used.  
Khabar-dār, sūkhī mittī ziyāda-  
 tar dālī jāegī.

خبردار سوکھی متنی زیادہ تر  
 دالی جائیگی

Where is the mortuary ?  
Lāsh-khāna kis taraf hai ?

لاش خانہ کس طرف ہی

Open the door and let me see it.  
Kholo darvāza ke ham mulāhiṣa  
 karen.

کھولو دروازہ کہ ہم ملاحظہ  
 کریں

Now show me the bath-rooms.  
Ab ghul-khana dikhlāo.

اب غسل خانہ دکھلاؤ

\* Observe the construction. Maiṇ nahīn karne kū. I am not one to.

\* Have fresh water always kept here. **یہاں هر وقت تازہ پانی بھرا رکھو**

*Yahāñ har waqt tāza pānī bharā rakho.*

\* Fill this water-pot with water. **اس گھرے میں پانی بھر دو**  
*Is ghare men pānī bhar do.*

\* Have the walls freshly plastered. **دیواروں کو نئے سر سے لپوا دینا**  
*Dīwāron ko nae sar se lipwā denā.*

Have sulphur burnt in this room. **اس کمرے میں کچھ گندھک جلوادز**  
*Is kamare men kuchh gandhak jalwā-do.*

Has this recruit been vaccinated ? **اس امیدوار کو کبھی تیکا لگایا گیا**  
*Is umīdwār ko kabhī tikā lagāyā gayā ?*

I was vaccinated in childhood. **میں لرکپن میں گودا گیا**  
*Main larakpan men godā gayā.*

\* Well, show me your arm and the marks. **اچھا اپنا بازو اور نشان دکھلاؤ**  
*Achchhā apnā bāzū aur nishān dekhlāo.*

He must be re-vaccinated. **پھر تیکا لگانا بریگا**  
*Pher tikā lagāna paregā.*

Give me the vaccinating lancet. **تیکا لگانا کا نشتر دینا**  
*Tikā lagāne kā nashtar de denā.*

\* Observe the construction.

Call in both those recruits.  
*Un donoṇ rangkrūton ko bulāo.*

اون دو نون رنگ کرو توں کو بلاو

\*Not both at once—one at a time.  
*Donoṇ ko ek sāth mat bulāo—ek ek kar ke.*

دو نون کو ایک ساتھہ مت بلاو  
ایک ایک کر کے

Take off your clothes.  
*Kapron ko utāro.*

کپڑوں کو اوتارو

\*He seems rather short.  
*Us kā qadd zara chhoṭā ma'lūm hotā hai.*

او سکا قد ذرا چھوٹا معلوم ہوتا

Bring the standard and measure him.  
*Nāp lāo aur us kā qadd nāpo.*

ناپ لاؤ اور او سکا قد ناپو

\*Examine his eyesight with the dots.  
*Bindiyon se us kī bīnāī jāṇchnā.*

بندیوں سے او سکی بینائی  
جانچنا

\*His chest must be measured.  
*Us kī chhātī nāpā chāhiye.*

او سکی چھاتی ناپا چاہئے

The tape is on the small table.  
*Nāpne kā fitā chhoṭī mez ke ūpar hai.*

ناپنے کا فیتا چھوٹی میز کے  
اوپر ہے

Walk up and down the room.  
*Kamare men chalo phiro.*

کمرے میں چلو بہرہ

Turn round and come back.  
*Ghum ke lauṭ āo.*

گھوم کے لوٹ آو

\* Observe the construction.

\* Hop first on the right foot.

*Ek pāñw par lañgrī chalo—pahle  
dahne pāñw par.*

ایک پانو پر لنگری چلو۔

پہلے دھنے پانو پر

Then back on the left foot.

*Pher bāen pāñw par laut āo.*

پھر بائیں پانو پر لوت آو

Stretch your arms over your head.

*Donon hāthon ko sar ke ūpar  
pasāro.*

دونو ہاتھوں کو سر کے اوپر

پسارو

Let me see your fingers.

*Ungliyon ko dekhne do.*

اونگلیوں کو دیکھنے دو

Stand with your heels together.

*Eriyon ko jor kar khare ho.*

ایڑیوں کو جوڑ کر کھڑے ہو

Stand on one foot, put the other forward.

*Ek pāñw par khare ho, dūsre ko  
āge rakho.*

ایک پانو پر کھڑے ہو

دوسرے کو آگے رکھو

Bend your ankle joint and toes.

*Panja moro, aur takhnōn ko  
moro.*

پنجھے مورو اور تکھنون کو مورو۔

\* Kneel on one knee.

*Ek ghuṭne ke bal baitho.*

ایک گھٹنے کے بل بیٹھو۔

Up again.

*Phir ūtho.*

پھر اڑھو

Now on the other knee.

*Ab dūsre ghuṭne par.*

اب دوسرے گھٹنے پر

\* Observe the construction.

\* Down on both knees and spring up with both legs together.  
دو دنون گھٹمنون پر بیٹھو اور  
up with both legs together.

ایک دم چھال مار کے  
Donon ghuṭnon par baitho aur ek  
dam chhāl mār ke jaldi se  
uṭho.  
جلدی سے اوٹھو

Turn round — separate your legs.  
Ghūm jāo — pāṇoñ kholo.

Bend down and touch the ground with the hands.  
Jhuk ke hāthon ko zamin par rakho.

\* Stretch out your arms, like this.  
Bāzuoñ ko pasāro, aisā karke.

Bend the fingers.  
Ungliyon ko moro.

Bend your thumbs thus.  
Iṣṭarah apne angūthon ko moro.

\* Bend your wrists.  
Pahunchon ko mor dena.

Now bend your elbows.  
Ab kuhniyon ko moro.

Have you ever had a blow on the head ?  
Kabhi sar par chot lagī hai ?

Are you ever giddy ?  
Kabhi sar ghūmtā hai ? — Chak-  
kar ātā hai ?

گھوم جاو پانون کھولو

چڑک کے ہاتھوں کو زمین  
پر رکھو

بازوں کو پسارو - ایسا کر کے

اونگلیوں کو مورو

اس طرح اپنے انگوٹھوں کو  
مورو

پھنجپوں کو مور دینا

اب کھنیوں کو مورو

کبھی سر پر چوت لگی ہی

کبھی سر گھمتا ہی - چکر  
آتا ہی

\* Observe the construction.

Say how many dots are there ?  
*Batāo, kitnī bindiyān hain ?*

بتو - کتنی بندیاں ہیں

Now come to the office.  
*Ab daftar men chalo.*

اب دفتر میں چلو

\* Copy this letter and post it to-day.  
*Is chitthi ki naql kar ke āj dāk men dākhil karo.*

اس چتھی کا نقل کر کے آج  
ڈاک میں داخل کرو

Fill in all these columns.  
*In sab khānon ko pūrā karnā.*

ان سب خانوں کو پورا کرنا

Show me all the books.  
*Sab kitābon ko dekhlaō.*

سب کتابوں کو دکھلاو

\* I hear the regiment marches to-morrow.  
*Aisā sunne men āyā hai ki Paltan kal kuch karegi.*

ایسا سننے میں آیا ہی کہ پلنٹ  
کل کوچ کریگی

Is all the carriage, &c., ready ?  
*Bār-bardārī waghaira sab tāiyār hai ?*

بار برداری وغیرہ سب طیار ہی

\* Any man who is too ill to march must be left behind in hospital.

جو کوئی جوان بیماری کے سب سے کوچ نہیں کرسکتا

*Jo koi jawān bīmārī ke sabab se kuch nahīn kar sakta ho, has-patāl men chhor diyā jāegā.*

ہو ہسپتال میں چھوڑ دیا جائیگا

\* Observe the construction.

کوچ کے سب انتظام بورے  
Are all preparations for the march complete?

*Kūch ke sab intizām pūre hain?* ہیں

دو ڈولیاں اور دو بیل گاریاں  
Two doolies and two country carts will be required.

*Do doliyān aur do bail-gāriyān* دڑکار ہونگیں  
*darkār hōngīn.*

ہسپتال کا ڈیرا کسی درخت  
Pitch the hospital tent under a tree.

*Haspatāl ka derā kisi dirakht ke niche kharā karo.* کے نیچے کھڑا کرو

\*The ground is very damp here.  
*Zamīn is jagah kī bahut gīlī hai.* زمین اس جگہ کی بہت گیلی ہی

سپاہیوں کے لیئے کچھ پوال  
Let the men have some straw spread.

*Sipāhiyon ke liye kuchh poāl bichhwā denā.* بچھوا دینا

حضور کئی ایک فالتو گاری  
Extra carriage is required, Sir.  
*Huzūr, ka-i ek fāltū gārī darkar hain.* دڑکار ہیں

گاریاں کس طرح سے ملینے گیں  
How are *gāris* to be had?  
*Gāriyān kis tarah se milengīn?*

کواتر ماسٹر صاحب کے پاس  
By application to the Quarter-Master.  
*Quātar Māstar Sāhib ke pās likhne se.* لکھنے سے

\* Observe the construction.

\*For every six men one cart of two bullocks can be had.

اےک ایک دو بیل کی  
do bail kī gāṛī mil saktī hai.

Where is the original of this letter?

*Is chitthī kī aṣl kahāṇ̄ hai?*

\*This is only a duplicate copy.

*Yeh to faqat muṣannā hai.*

یہ تو فقط مثنا ہی

\*Call up the new cases one by one.

*Na-e ādmīyon ko ek ek kar ke bulāo.*

ذئے آدمیوں کو ایک ایک  
کر کے بلاو

\*What is the matter with you?

*Kyā hūā tum ko?*

کیا ہوا تمکو

†Show your tongue.

*Jibh dekhlāo.*

جیبہ دکھلاو

Have you pain anywhere?

*Kahīn kuchh dard hai?*

کھیں کچھہ درد ہی

How is your appetite?

*Bhūkh kaisī hai?*

بھوکھہ کیسی ہی

Do you digest your food?

*Kyā khānā hazm hotā (pachtā) hai?*

کیا کھانا حضم ہوتا (پختا) ہی

\* Observe the construction.

† N.B.—The word زبان zabān is often used instead of جیبہ jibh by uneducated natives.

Do you ever have fever ?  
*Tum ko kabhi bukhār ātā hai ?*

تمکو کبھی بخار آتا ہی

Draw a long breath.  
*Lambī sāns kheṇcho.*

لمبی سانس کھینچو

\* Tell me your name.  
*Apnā nām batāo.*

اپنا نام بتاو

Cough, cough once more.  
*Khānsō, pher khānsō.*

کھانسو - پھر کھانسو

\* Lie down on your bed.  
*Apnī chār-pāi par let jāo.*

اپنی چار پائی پر لیت حاو

Draw up your knees.  
*Ghuṭnoṇ ko uṭhāo.*

گھٹنون کو اٹھاو

Turn over on your right side.  
*Dāhnī ḥaraf ko karwaṭ lo.*

داہنی طرف کو کروٹ لو

Now turn on your left side.  
*Ab bāīn ḥaraf ko karwaṭ lo.*

اب بالین طرف کو کروٹ لو

Lie on your back—on your face.  
*Chit leṭo—paṭ leṭo.*

چٹ لیتھو - پت لیتھو

Show me your gums.  
*Masūrā dekhlāo.*

مسورا دیکھلاؤ

At what time does the fever  
 attack you ?

کس وقت بخار چڑھتا ہی

*Kis waqt bukhār chāṛhtā hai ?*

شام کے وقت قریب سات  
 بجھ

\* Observe the construction.

And when does it leave you ?  
*Aur kab utar jātā hai ?*

اور کب اُتر جاتا ہی

† Generally about 4 A.M.  
*Aksar koi chār bajے fajr ko.*

اکثر کوئی چار بجے فجر کو

\* How long have you been suffering ?

کب سے تمکو بخار ہوا کرتا ہی

*Kab se tum ko bukhar hūā kartā  
 hai ?*

مجمع پیاس بہت لگتی اور  
 profusely.

*Mujhe pīyās bahut lagti aur  
 pasīna bahut nikalta hai.*

I am very constipated.

*Mujh ko qabzīat shiddat se hai.*

مچھکو قبضیت شدت میں ہی  
 تین تین گھنٹے کے بعد

پانچ پانچ گرین دیا کرو  
 pāñch grain diyā karo.

He is better now than he was.

*Ab pahle se achchhā hai.*

اب پہلے سے اچھا ہی  
 کس طرح سردی لگ گئے

How did you catch cold ?  
*Kisṭaraḥ se sardī lag gai ?*

حضرت چار روز ہوئے میں

Four days ago, Sir, I got wet  
 on guard.

*Huzūr, chār roz hue main pahre  
 par bhig gayā thā.*

† N. B.—Observe this use of **کوئی** signifying "about."

\* Observe this idiom.

Have you had any shivering ?  
*Kyā kuchh jārā āyā thā ?*

کیا کچھ جارا آیا تھا

Put his bed in a corner, out of  
 the draught.

*Us kī chār-pāī ko goshe men rakh  
 do, ki us par hawā na lagne  
 pāwe.*

او سکی چار پائی کو گوشے میں  
 رکھہ دو کہ اوس پر ہوا نہ  
 لگنے پاوے

He will require a sick attend-  
 ant.

*Us ke wāste ek chhuṭtī wālā chā-  
 hiye.*

او سکے واسطے ایک چھتی والا  
 چاہئے

\* Please write a requisition for  
 me.

*Ek chhuṭtī wāle ke liye dar-  
 khwāst likhiyegā.*

ایک چھتی والے کے لیئے  
 درخواست لکھیئے گا

Take care there is no communica-  
 tion between this case of  
 small-pox and the regiment.

*Khabar-dar ho ki is chechak wāle  
 se koi Paltan kā shakhş milne  
 na pāe.*

خبردار ہو کہ اس چیپک  
 والی سے کوئی پلتن کا  
 شخص ملنے نہ پاوے

A report must be sent at once.  
*Ek ripot fauran bhejā chāhiye.*

ایک رپوٹ فوراً بھیجا چاہئے

He is complaining of griping.  
*Wuh marorōn kī bahut shikāyat  
 kartā hai.*

وہ مرودن کی بہت شکایت  
 کرتا ہی

Is this man delirious at night ?  
*Yeh ādmī rāt ko hazyān kī hālat  
 men rahtā hai ?*

یہ آدمی رات کو ہذیناں کی  
 حالت میں رہتا ہی

\* Observe the construction.

اس وقت وہ بالکل بے هوش اسی میں ہے۔

*Is waqt woh bilkull be-hosh hai.* ہی

\* Give him iced milk to drink occasionally.

Kabhi kabhi usko baraf dudh پلانے رہو  
pilate raho.

نیبض اسکی بہت باریک اور His pulse is very small and irregular.

Nabz us ki bahut bārik aur be-qā'ida hai.

Stop this medicine from to-day. اج سے یہ دوا موقوف کرو  
*Āj se yeh dawā maqūf karo.*

Isolate the case of Scabies. **کھجولی والے کو علیحدہ رکھو**  
*Khuilī wālē ko 'alāhida rakho.*

*Khujli wale ko 'alañida rakho.*

That looks like a case of su

یہ بیماری تمکا سا معلوم stroke.

*Yeh bīmārī tamkā sī ma'lūm hotī* **ہونیٰ ہی**

**Yeh bīmārī tamkā sī ma'lūm hotī** **ہوئی ہی**

بہشتی کو بلا اور کھہ دو کہ  
مشک تہنڈے پانچ سے  
Call the *bhisti* and tell him to  
bring his *mussuck* full of cold  
water.

Bhistī ko bulāo aur kah do ki  
 mashk thande pānī se bhar ke—  
 jaldī se lāwe.

\*Wrap him at once in iced sheets and give him a hypodermic injection of Quinine.

Fauran usko thandi chadaron  
men lipetna aur chamre ke  
niche Quinine pechkari se dena

\* Observe the construction.

PART III.  
EXERCISES IN READING MSS.

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X

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غیر پروردہ محت

جس سے فیض رہا ان ایا  
ہے پھیتہ بیکار رہتا ہے اور کوئی خلیم اس جگہ نہیں  
اور دوا بھی کچھ دکھنا نہیں ہوتا لہذا امیدوار  
ہونا تبدیلی عدم کر کسی دوسرے جگہ ہو جائے  
ورنہ غلام اسی جگہ خود رہ جائیں واجب نہیں عرض

کیا فقط

فان  
جهنم  
جہنم

غیر روزگار ملت

2.

۱

جس الختم حضور اور فدرے

خلع ٹپور جالر ایک کو دس ادمی قوم حضور سے  
بہتر کئے یعنی اور ایک ایک ویہ فی کسی خراک  
کے واسطے جو حرب دستور اور حکم حضور کے دیدیا  
چنچھے اور بس تاریخ اسکی مہینے کے فدر معہ دس  
ادمیوں کے چہاروں نیں حاضر ہو گا لیعنی اگر کے  
رنے نہیں اور یقیناً بر ملی کی داہ سے اور یقیناً  
نہ ہے اور ہماں بیکار رہتے ہیں اور ادمی  
مرتے ہیں اطلہ عارض کی فقط

عمر  
شہزادی،  
مہینہ مکان



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غیر پرورشی

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X

اجنبی کی طبیعت

بہت بیمار ہے اور طاقت امداد و رفت نہیں لھنا  
Young Coward

اسے وار ہون کر رخصت دو روز کی مل جاوے  
اور جو حضور رخصت نہیں تو عوضی اپنا دیدوں

واجب تھا عرض کیا فقط

دروگ اینام دریں  
مالیں میں

✓

غیر پروگرام

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کل فور واسطے پیغام  
 کے بازار کو جاتا ہا جب کوتوالی کے پاس پہنچا توہین اپنی  
 ٹانڈل سے مجھ کلوگالی در اور لات کھوئی ہے بہت  
 مارتا تھام بازار کے لوگ گواہ ہیز لہذا آئیں وار ہون کہ  
 حضور نابدر کو وعدت میز طلب فرمائکر منزادیز  
 ہیز تو سب رعیت سرکار کر قیاہ ہو جاویگا واجب  
 نہیا عرض کی فقط

میرزا جنگلہ بنگلہ



✓

## خبریں ورثت

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بیت عرصہ ہوا حضور نے زبان  
مبادر سے فرمایا تھا پروفسر نیمار کے پیش کر کسی جگہ  
وقت خالی اپنے اسامی کے ہو گئی سواب آئی پھر اسی  
عدالت فوجدار میں خالی ہوئے لہذا اُسیدوار  
بیون پروفسر نبندہزادہ اوس اسامی پر ہو جاوے  
مناسبت نہیں عرصہ کی فقط

✓

مودودی مختار علی یوسفی مختار  
معظم رہنی

پروردگار مدت  
غیری

عصرِ ابی بقیٰ کا نذر ہوا گا

رامبدیال چپڑا کی ملازم حضور رات من دانہ فدوی کی  
سے حضور کے واطھ لیکیا ہے اور قیمت نہیں دے سکے گی  
اچ فدو رئے دام نا مردی سے طلب کئے تو گالیان  
دینے لگا اور مارتے کو مستعد ہوا غلام نے اپنے  
خون سے کچھ نکھا لہذا امیدوار ہوئے حضور  
قیمت دانہ فدو کو چپڑا سی مددور کے دلوادیں اور جتنا عرض

کی فقط

معتمد



غزیہ اور کام سنت

کل نمودر کو زندگی کے لئے اپنے  
اور خاص بین میں درد ہے اور دعویٰ فی بیونی کے  
باشناخانے دو اور در پر کچھ فایروں نہوا ہے اسیدوار یہوں  
اُر خصت ایک ہفتے کے علاوہ بہو جاوے اگر خصت  
نہ ملیکی نہ نمودر ضرور مر جائیگا اور یہ بھروسے اُر خصت نہیں اسی  
نے جس روز سے نوکر بیٹھا ہے کسی خصت نہیں اسی  
اور کوئی بہار پاچیلہ نوکر کے وقت نہیں کیا ہے اسی خصت  
سر کا بھالا یا واجب ہے عرصے لے افقط

معذہ ملکہ



غیر پروردگارست

جذب عالمی کوچک نہ دو

بموجب حکم خصوصی عدالت میں حاضر ہے اور لوادہ

بہرہ موجود ہیں کبھی مقدمہ فیصل نہیں ہوتا

اوفر درگاہ خرج ہوتا ہے لواہ ہو تو خوراک

دینا ہے لہذا اپیدوار ہونا مقدمہ اچ پیش ہو

جادے واجب نہیں عرض کیا فقط

معنی  
معنی نہیں

غیر پروردہ ملت

۹.

۷

عرصہ دوسری گلزاری اور فدوار کی  
 بیٹھی کمی شاہ در کنڈوں نہ رکے گھر بیوڑ تھیں بعد سب سوم  
 شادر کے بھر تکام ہو گئے تھے سواب نامہ در نے  
 از راہ دغا بازار کے شادر دوسرے جگہ کر دی اور کھدا  
 ہر انہم اپنے بیٹھی کی شادر اور جگہ کر لو خداوند اجازت  
 انصاف ہے کہ فدور نے دوسرو پیہ خرچ کر کے تو شادر کی  
 ہر اب کھانے پے پھر انبار و پیہ لا و میں جو شادر دوسرے  
 کر لیں اجید وار ہوں اور حضور مدعا علیہ کو وعدالت  
 میں طلب کر کے حقیقتیات فرمائیں اور گواہ غلام کے  
 بیٹھیں واجب تھا عرض کیا فقط

مکتبہ ملی  
عمرانیہ  
1969  
مشیخ مسیح



غیر پروردہ ملامت

کل فدر کے گیر سے خط اب اہر

اوکسے دیا گفت ہو کہ فدر کے والد نے اس جہاں  
 سے انتقال کیا اور اب تھہ پر کوئی سرپرست  
 جو سب بندوں پرست گانو وغیرہ کا کمر کوئی باقی نہیں رہا کہ  
 حالت یعنی فدر سے بیٹھ چکر نہ کر زینیں کر سکتا تھا اب  
 دار ہون کے نام فدر کا نوئر سرکار سے ٹھا جاؤز  
 ورنہ سب کار و بار میرا اب تھر ہو جایگا واجب تھا عرض  
 کیا فقط

حصہ علیٰ حمد اللہ  
 نہیں کہ تھیں



غیر پروردہ مدنظر

عرصہ اپنے سفر کی پہلی آئندھی  
 سدار خارج دزدی کے مبلغ اپنے کو دس روپیہ فدر  
 سے تغزیہ نہیں کیا اور نمک اقفار اور سات ہنسے ٹھانہ دیا  
 تھا خناچیہ کی دس ہنسے گزر لئیے تھیں نامردہ روپیہ ادا کیا  
 کرتا جو اج عورت روپیہ طلب کیتا تو پہلے ہمارا نام نالش کرو  
 اگر ہنسے تھاما کرو گے تو ہم مکلو حوب مارنے لئے لہذا امیدوار  
 ہوں کہ نامرد کا کو تضور طلب کر کے روپیہ دلوادیں جب

نہیں عرض کیں

صحت بجھائیں بجھائیں



۱۲

## غیر پروردہ صفت

عمر چار میں کا ہوا تے فدوی نے  
 بیلخ بس روپیہ نند رام لعل حوالدار کمپنی دو کو اسکے گھر جانے کے  
 وقت دس تجی اور یہ کھدیات ہائے تم بہ رپیچھے ہمارے بھائی بوری  
 داں کو دیکھنا اور رکید لپکہ ہمارے پاس کروانہ کرنا سوکھل نندوی  
 کے مکان سے خطا یا ہے اوس سے دیافت ہوا تے حوالدار نے وہ روپیہ  
 نہیں دئے لہذا اسید وار ہوئے روپیہ غلام کا حوالدار کی طلب  
 سے دلا یا جاوے فقط

حول دیکھ لیجیا



غوریہ پورا عالمت

13.

ر

کل مختار المکان شہر  
 خدویہ کا قوت ہو گیا اور کوئی شخص دوسرا رشتہ دار  
 یاوارث خدویہ 8 ہزار خوبیگر رکھا رہنے کر کے  
 اور کوئی جایدار ہم باس کا خدویہ کے نہیں رکھنے کے لذت  
 پسی کردن ہے امیدوار ہونے کے خصوصی روپیہ مابوادر  
 میرے خاذندگی طلب سے مقرر کر دیں کہ اوتھے گذارا  
 خدویہ 8 بخوبی ہو جائیگا اور خصوصی روپیہ مابوادر

عمر  
 حبیب مکانہ لله عزوجل  
 حبیب مکانہ لله عزوجل



غیر پروردگارست

جس سے مدد و رہنمائی  
بہتر ہو ایک سر تو قصور نہیں کی اعزاز و راست کی  
وقت غیر حاضر نہیں ہوا اور اپنے بڑے عہد دار ٹھیکانے  
حلہ مانا لیئے کل صوبہ دار حاصل نے مدد و رکو پر اپلا کیا  
جس ندویز سے تھا دمچھ کیون کالر دیتر یونیورسٹی کے  
امم مکلو فوج سے نکال دیتے خداوند مدد و رکو اپنے کری  
منظور نہیں لہذا امیدوار یونیورسٹی کے اتفاقاً مدد و رکو

منظور ہو فقط

حصہ اول  
حصہ اول  
حصہ اول



15.

# خوبیت و سرفت

جسے دوسرے میں سمجھا گیا

سما رہے اگرچہ سرفت علاج شفا خانہ وغیرہ کا کیا  
 لیکن ارام نہیں ہوتا تمام بدن میں بار کا درد ہے  
 اور بھر پسلی میں درد ہو جاتا ہے اور ادھا کئی  
 کا درد ہے ہوتا ہے تمام بدن درد ہے اور حادثہ پاؤ  
 پر درم اگیا ہے قبضہ سیٹ میں رہتا ہے ڈریا  
 ہوں کہ کھین کام ہو جائے لینا ایسا وار ہوں لے خست  
 دوست کل مل جاوے واجتبا عرصہ کیا فقط

جھونکنے ختنی

16.

خبر پر دلخواست

زوجوں کی ادائی قیمت کے

خدوی کے نام پر بھارانہ مابہودی مقرر ہی اور  
 خدوی مابہگاہ ادا کرنے والیں کل خشی کے خدوی  
 سکھارڈم کے ٹھہریں میں اپنے انہیں لے گئے اسکا  
 ایسا دوار ہونے احتضان خشی مذکور کے دیافت فرمایا  
 کر حکم مناسبت دینا کہ میں اس ظلم کے پیچے جادوں  
 واجب ہماعمر خرچ کی فقط

دعا دینی، زندگی  
دعا دینی، زندگی

17

X

غیر پرستہ سلامت

پرسنے دیجئے راست کو فدوی  
 کے مقام میں چوری پہنچی اور اس باب والیت سور و پیشا  
 چوری کیا جب کونوالیا سے اطلاع کی تو انہوں  
 نے جواب دیا کہ تم فریب کرتے ہو خداوند اجائے  
 غور ہے کہ فدوی اس باب چوری کیا اور فدوی  
 فریب کرتا خود موقع پر تشویف لا دین اور گواہوں  
 کے دیافت کہ بنجتے ہو فدوی حال خود کو کھل

جاوے فقط

خوبی کا لذت  
میں ہم

✓

غرض پروردگاری

لچ بھار فدر طکھے  
 ایا ہے اور ارادہ کا یہ ہے نوکر سماں کرے اور عمر  
 اکٹھے قریب نہیں کرے ہم اور نکھاڑ پنہاڑ لے دے  
 اسید وار ہیوزن ایج ملا خطرہ ڈاکٹر ماں کے دھاں  
 پلٹھن میں ہر ہیوں کے حاوہ سوچ کے فدو کر کے باپ دادا  
 فدیر سے فوج میں کوکر رہے ہیں اور فوج ہر کوپنہ  
 کرتے ہیں واجب جانکر عرض کیا نقط

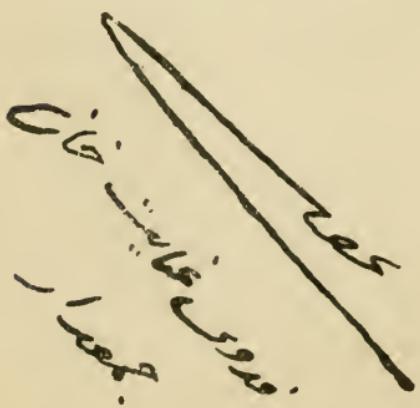
عمر کھنڈی  
 ہمیں



غوب پور سادت

### جنگل عالمی حسب الحکم حضور کے

مددی نے دو خاتمیں نواب صاحب بہادر سے لیکر راجا شی بوریان  
پہنچا رہے اور جہاڑ ہو ٹھر رہے یعنی حضور کے مقام شفاعة خانہ پر  
رکھی ہیں جو قوت اپ کو درجا ہو تیار ہیں اور راجا شی  
بوریان کہتی ہیں کہ چار فیل اور تھماری کو تملکو ایس ہنس کے  
لئے دے سکتے ہیں اگر حضور فرمادیں تو راجہ صاحب سے حاصلی لیکر  
جنگل ہیں تیار رکھوں اطلاع عرض کیا فقط



## غیر پروردہ سمت

خدود رنے اقبال حضور سے

اجھر یا قیدی کو جوست برس کامیڈی تباہ گرفتار  
 کوپا اور دوسروں کو گون کی گرفتاری شب و روز کوشش  
 کرتا ہون اطلاع عرض کیا مخبروں نے خبردی ہی انہیں  
 اشہاری فلم بخوبی میں ہمیں سو غدوی نے ایک ادی  
 معتبر اپنا رونہ لیا ہے وقت ملنے کے لئے فوراً روانہ  
 بخوبی ہون گا اور خدوی کو پرکون کے پولزہ انہی  
 لگا ہت کمزوری ہے انہا دولت کا نابان رہی فقط

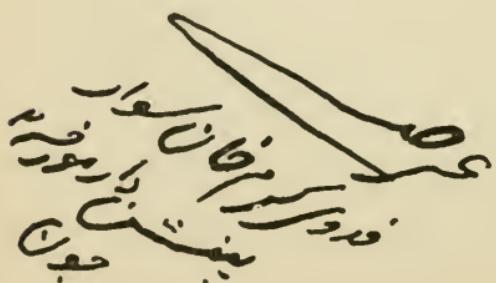
حده منزہ رہے  
زیر بخش

## غیر بپروردہ میلت

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قدوسر کتبہ سب سعی پیش

پا تاہر اور سالمہ سوراں ہندوستانی میں نوکریاں اور اب قدوسر  
کو عاصمہ خارج کا ہو گی سچل نہیں لکھنا ہے اسیدوار ہون رہ  
پیش قدوسر کے سیٹ کے نام بر مقرر ہو جادے وہ کھار  
کے لیا کر گیا خاصہ بجا تک عرض کیا افتخار دولت کا تما باں ہے فقط



قدوسر کتبہ سب سعی پیش

22

1

## غزیر پروردگاریت

حضور نے فرمایا تھا رحم  
 روپیہ تھا را دس تاریخ کو دینے سوچ دس تاریخ  
 نعمودر حاضر ہوا ہے لہذا امیدوار ہوں کہ  
 روپیہ نہ درج مل جاوے کو اصطحکان فرما  
 اب تھہ جانا ہے مناسب تھا عرض کیا فقط

غیر پروردہ میں

پرسن واقع ۱۲ ماہ ہند کو صی

کنز سنتہ برادر فدوی کا بعلت مارپیٹ کے قبید  
پھوگیں ہے اور پاس نامدے کے لوثہ نہیں اسی باعث  
کے بیت تعلیفت کے لہذا امیر وار ہوئے حکم حضور  
واسطے دلانے لوثہ مدد کو رکے بنام دار وحہ حماہ کے  
حادر ہو جاوے کے وہ لوثہ قبیدی کو دلوادیں  
واجہتہ عرض کیا فقط

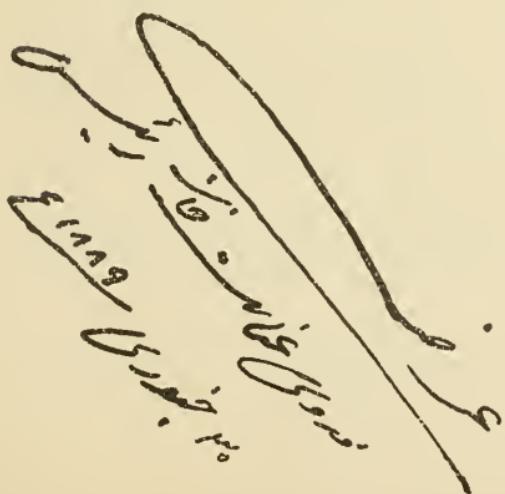
معظم  
میڈیا  
میڈیا  
میڈیا

۱۰

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فیض احمدی

خوبی ہے مددوں دست پر کہ معرفت ہی کے اجھل مرفز  
 جسکے طور پر گزاریں - اور صبر کے خلاف طعنے کے لئے  
 کہ جنکو شکا ہے زیادگی اور بیکار تھا یہ ہے کہ یہ کام خود کے  
 دست پر ہے انجام پا دیا تو عین خاؤندی دنبہ  
 نوازی پڑی - جسما شکر کام عمر ادا نہ کر سکو گا۔



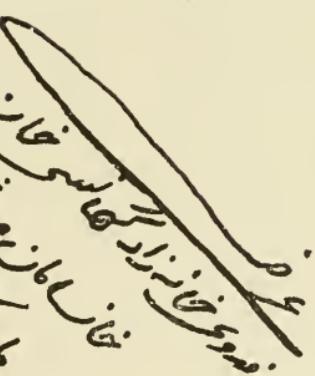
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غیر پرورد عالم حام و قفت نو شیر و آن خاچب تکن هما به بیان از دشمن تکلیف

خوب حال پیش بینی کرد و قطعه پروانه از راه غریب پروردی و نبندہ نوازی  
کے سرکار فیض نثار سے نبندیہ دار پرمغان والد فدوی کے محاجمت فرا  
تھا۔ اور حال پرورش فدوی کے معلوم ہوا خدا حضور تو اور بایا  
کو سلامت رکھی حال پیش ہے، رجیسٹر خصور روانہ ولا پست کو ہوئے  
فدوی نے نو لمحی گھر ن خاچب بہادر جو کہ فیضا باد میں اشتثنت لختن  
تھی و مکان پر مدحوم رکھ عرصہ خپر روز کا ہوا کہ مر گئی لھذا فدوی  
کچھ تدبیر ریل کے کرا یہ کمال کے بہت جلد خدمت میں خاصل ہو گی

و اجرتیا عرض کی الہمی انتاب

دولت و اقبال کا چمنگاہ ہو چکیو



شہزادہ نصیر الدین شاہ علی خان  
خان میرزا میرزا خان  
کاہل احمدیہ

غیر پیدا درست

۲۶

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فدوکر حسن علم صوبہ دار

کو عرض ہے سو فدوکر اور فدوکر کے باپ دادے پیدا رہنے  
میں سے ہمارا جگہ کوایار کا بھت ہے اور کس ہزار بلکہ تین  
لا خراج فدوکر کا موروثی صفت ہے ہے جس نے گزار اور خزانہ  
مقرر نہیں کیا اور کسی وقت میں کسی ہمارا جہا نے  
کو خراج طلب کیں کیا ہے اور نہ اس وقت کے ہمارا جہ  
ماں نے کبھی کبھی خزانہ لیا مگر ان دونوں ہمارا جہ ماں کے  
بھائی نے ناخواہ ہمارا جہ ماں کے نباہ کس رک رکیں کو  
ضیافت کر لیا ہے اور فدوکر کو عرفی ہمارا جہ ماں تک پہنچنے  
نہیں دیتے اسکے فدوکر ہمارا جہ ماں کے نام تراویک عرض کر اس  
عرض کے نام خصوصیں سمجھا ہون اور ابھردار ہوں کے خصر  
اس عرض کو گواہی کے ایجاد کے تباہ ایجاد کے خصوصیں سمجھیجئے  
تاہم وہ ہمارا جہ ماں کے خصوصیں پیش کر دیوں ہیں

المرقوم ۳ جنوری ۱۸۸۷ء

کرس پر و نیلہ از نہ صحت فیاض فناز دم الائمه

نخالہ عالم کے خواست سے ہے زر کو خود رکھا وہی  
یتھا پوری طرف و ملامیت کا انتہا ہے جس کا یہ خانہ را دیکھا خود رکھا ہے  
جسکا کوئی کہتا نہ کر جبکہ خود رکھا اپنے دار و سمعت و ملامیت کو پوری  
بعد دو روز کے بعد فدویں مکان روانہ ہوا کہنے شروع ہوا اسکا نام رکھا جلد  
خود رکھ کر تین مہینے لا کی بعده اپنی اسلام میں اونچی اونڈہ ہو دیں بندہ کو ستر تھوڑی  
حصہ دی جو کہ تین مہینے لا کی بعده اپنی اسلام میں اونچی اونڈہ ہو دیں بندہ کو ستر تھوڑی  
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اب فردوس امجدواری کے کتب والیل اکشن نیز کے حکم پر موسیٰ خدمت گزاری  
اور طالب الدین میرزا حافظ ہو واصبہ تھا عورت لیاں الہی اقبال اقبال دولت چاہنہ  
بیوی تھوڑے اور خانزاد شرکر کو ہنود کو ڈھنپ بیور مقصصل پلے ہائے کتب کو متھی بھانہ نہ سمجھ  
یونہف کی ساری سماں ہوں

عمر  
خانزادہ شرکر کی خاندانی مانس برادر داد  
مورثہ نائیجہ و ماہ جودا

گوئنھن ط عالیہ جو طلب دکھل رویہ کمال لے زیادہ دیوبندی

بصیرت ملکہ ہوون کرنے والے شفافانہ میں دنایا کار خیریتی کے بخوبیہ بخوبیہ  
میضاز و مخراجاز کے کام اوپر ایک ذیالت و موزع حسی ایپ و پردیدر  
صحابت ہمیں اونپر ایک فصل ہے رہنمایز و ماندگار کو دو بخشیں بعد حسب احتجاج

دوست

خاتم / مولود مختار فیاض ناز

اُنھا نام نہتے بوزڑ بُر جو شفی خانہ میں زینب حروف سے منعقد ہو کر  
 لٹکایا جاویا - ماسوائے اکیلے حسبِ نہت کرو منٹ جو مفتر اور اہل  
 دول پندرہ صدی لشکر بیک پہلوی اوس سی فتحت دوائیں بیشی بھی ولی ورنہ پنجت اُدوی  
 جو بونگے دس سوی پر لیکے جو نہ خفا بیکی اہل دول اور زادا شاہزادیں اصلی اُبھر  
 فوری ہے اُنچھے شفی خانہ میں دینا منتظر رہنگا - اور نہت بوزڑ اب  
 نیا رسم کیا ہے اور بھنت سے نام کا حصہ کئے ہیں

ل بخود خدا بریده میگردید. جوانانه سرتاپی داشتند

### عویش و کشمکش

جنگ عالی، صد و کی چاند فراز امیدوار موزگان را پنجه کرد

جعے سید محمد صادقی صاحب و لیلی علامت کیمیہ بہانہ رویہ و کالمت کایا نسبه وصول یافی  
کرنا نا اب کرایه نمی کنالت کیمیہ کمیہ اسرار سے میری گلزاری بیان کیمیہ میں اور یعنی  
میں امیہ جو لفظون قدر انسانی اور فنونی کی عالم ہوئے اسلیے میں بھی اسی بعد از شوہزادگان

حضور نسیم بیان کرد: «جای خالی بود، با عرضی بود، ایندہ بونسلی آمده بود و حضور نیز بود  
مشهود میں میں ابھی کام مطلع کر متنعدی او را پوچھا ری و دیانت سے الجم دلکش  
میں دیانت او متنعدی کے باره میں کسیده حافظه کیست بیلا و اینکو کوئی لیا

### نیاد و حملہ نقطہ

فروکی چاند فرازید وار روزگار مورخ  
۱۴ - المیت شعبان

لڑی۔

حضرت پیغمبر نبی و فضلہ نبی جناب اللہ الکریم - ربینا علیہ السلام بھائی دادام اقبال و  
عمر شیر و سلامت

جو نہ ندو ر عصہ حضرت ماه سے خانہ نشین ہے اور کام کر رہے ہوں گے سزا ناجام دے  
سکتا ہے اسی اتفاق سے حضور کے دفتر میں اپنے اسی می خالی  
ہی اگر حضور برآ خاوند کی انسامی مذکور پڑے نہ کو ما مور فرماؤں گے

نوعیں غربا پروردی ہی تاکہ فدوی اپنی صراحتی کو ہونگا  
 خپور کی جان و مال کو دعا دیتا رہے - لہی افتاب دوست

کامیش دریشان ہو چھو

عصر  
 فدوی ابہمان ابہدار  
 مور بہر فدوی عصر

## عویش و کارهای صفت

حکایتی عین علی و عویش کی بیان کر نہیں ہے اور غیرہ سے بھاونے پر نہیں  
میں مبتداً ہوں گا جو ترتیب کر دیں گے۔ اسی طبقہ میں اپنے کارہای صفت  
کو ارتکز کر دیجیں گے۔ مثلاً کوچھ کوچھ وغیرہ کی طبقہ میں ہوں گے  
میں اور دوسری کی طبقہ میں اسی طبقہ کی طبقہ میں ہوں گے۔

خنہ ریختی کو خود کا انتہا رکھو۔ دردام اپنا رہو

ـ علاده زنیل ندوی کی نوکری بیفت زیارتی بیمه لیکھا ہے کہ اسکے اینا کو رکھنے سے اس کی جو کسی طرح مدد پیدا کی جائے اس فضیلہ کی دلائل اور امیدوار ہونی کے لئے خصت ایکماہ کی خصوصیتے عطا فرمائے جاوے نوینی خانوں کی ہمنا کا اپنی وطن پار علاوه علاج معاشرہ نے بھی اپنے پروازی ریاستہ

حد ادب

فدوی فضخت خوبی و خوبی

غیر پروگرام

فدو حسن رضا خان کو توں وال نز

عزمی بھی سر کے اج جو پلٹن میر ثہہ سے اس چھاؤنسی  
میں پہنچ گئی اسکے چند سپاہیوں ملنکرا اس آپ غریب  
لکڑیا رے کو ما را ہی اور اسکو لکڑیاں چینی لئی ہیں وہ سچارہ  
کو توں الیں نالٹھو ہوئے پر ایسا فدو اس لکڑیا رے کو ہمراہ لیکر صوبہ  
دابیکلاد کے پاس گیا کہ جن سپاہیوں نے اس سچارہ کی لکڑیاں  
چینی لئی ہیں اونکو شناخت کرے مگر صوبہ دار صاحب  
نے شناخت کرنے کے لئے کسی سپاہی کے خیمه میں جانے  
نہیں دیا اسلئے ابیدوار ہوں کہ صوبہ دار صاحب کے نام  
حکم ہو کہ فدو کے ہمراہ ملنکر حقیقتاً میں ناکیاں  
کریں فقط

حسن رضا خان کو توں وال

## चूल्हे

श्रीधन नहाराजा धिराज श्रीधनधारी मिंघ वाहाडुर के समोप में सेनाधिकारी भुपालसिंह की राम राम पहुंचे विनती यह है कि आपकी आजानुसार मैंने युद्ध भुमि में अपनो सेना के दूतनी सख्त्य परिमण में जी है कि ३००० तीन हजार पैदल मिपाहो सख्त धारो और २००० दो हजार सवार और कड़े कड़े योधाओं के सहित तो पैरां और गोला बारुद आदि सब फूज का सामान भी भेज चुका हुं लेकिन एक पक्ष और समर भुमि से आया है लिखा हुआ दण रुग्सिंह का के उहां शब्द दल का बड़ा जोर है दूसरे तुमलोग अन्दर ५००० पांच हजार सवार और दो तोप स्वाना और भेजा तो शत्रु को फेज का हटाय सकते हैं नहीं तो शत्रुओं की सेना हमारी सेना में आय जायगी दूसरे यह विनती कर कहता हुं कि जो सरकार की आज्ञा होय तो लिखे माफक सेना और भेजदुं उचित जान के अर्ज किया तारोख १८ मास फागुन मुद्दो

श्री युन महाहादुर के समीप मे  
देवी सिंह जी यह है कि सरकारि  
रिसाले के २० बीघा खेत घोड़ों से  
चरवाध लिप्रड़ने से नाकाम होगिया  
अब उस खेतसाल मे सरकारी माल  
गुजारी कैसो इसलिये अर्ज कर्ता हुं के  
धेसा हुकुमभी ऐसा अनीतिका काम  
सिपाही लाहाधता होध के जिससे  
अपन बाल नकर अर्ज किया तारीख  
१६ जून सन्

अर्जी

श्रीयुत महाराजा धिराज राजा दैलत सिंह बाहादुर के समीप मे  
देवी सिंह जमीदार की राम राम पड़ुंचे विनती यह है कि सरकारि  
रिसाले के सिपाहियों ने कल के रोज मेहा बीस २० बीघा खेत धोड़ों से  
चौकाघ लिया और सारा खेत धोड़ों की टापुओं के पड़ने से नाकाम होगिया  
अब उस खेत मे कुछ भी ग्रन्थ नहीं पैदा होगा इस साल मे सरकारी माल  
गुजारी कैसे दुगां और मेरे लड़के वाले कथा खायंगे इसलिये अर्ज कर्ता हुं के  
ऐसा हुक्म सरकार मे हो जाघ के जिससे फेर कभी ऐसा अनीतिका काम  
सिपाही लोग नहीं करें और मेरे लिये भी कुछ सहायता होय के जिससे  
अपन वाल वडों को पालन कर सकुं उचित जानकार अर्ज किया तारीख  
११ जुन सन १८८१ ई०

अर्जी

श्रीयुत महाराज राजा मानसिंह वाहादुर के समीप मे प्रजा जनों की राम राम पहुँचे बिनती यह है कि इस साल मे वर्षा कम हुई है दूसरे हमलोगों के खेतों मे अब का उपज और साल से आधी भी नहीं हुई हमलोग बड़न तंग हो गये हैं लड़के वाले सब दुखी हो रहे हैं किसी भानि से निवाह खाने पीने का नहीं हो सका है और ऐसा कोई माहाजन भी हमलोगों का नहीं मिलता के जिसे कर्ज ले के सरकारी माल गोजारे पठाएं दसलिये अर्ज करता हु के ऐसी कोई सुरत सरकार की होजाय के जिसे हमलोगों का निवाह सो आप के राज में वना रहे उचित जान के अर्ज किया तारिख ५ जनवरी सन १८९१ ई०

श्री के समीप मे प्रजा जनों की  
रानु साल मे वर्सा कम हुई है  
दूर्घट और साल से आधी भी  
नहें लड़के वाले सब दुखी हो रहे  
हैं ; नही हो सका है और ऐसा  
को मिलता के जिसे कर्ज लेके  
सर्ज करता हुं के ऐसी काई  
सुखलागों का निवाह सा आप के  
राजकीय तादिख ५ जनवरी सन

## PART IV.

### TRANSLATION OF MANUSCRIPT EXERCISES.

#### 1.—TRANSLITERATION.—*Gharib parwar salāmat.*

*Jab se fidvī yahāñ āyā hai, hamesha bīmār rahtā hai aur koi hakīm is jagah nahīn, aur dawā bhī kuchh dastyāb nahīn hotī, lihāza umedwār hūñ ki tabdil ghulām kī kisi dūsrī jagah ho jāwe warna ghulām is jagah zārūr marjāwegā, wājib thā ‘arz kīyā faqat ‘Arzī fidvī Karam Khān, jama‘dar.*

TRANSLATION.—*Hail, cherisher of the poor.*

Ever since your devoted one came here, he has been continually ill, and in this place there is no physician, nor is any medicine obtainable. I therefore hope that your slave's transfer to some other place may be brought about, otherwise, your slave will undoubtedly die in this place. The request is reasonable, therefore it was made.

The petition of your devoted Karam Khān, jemadar.

NOTES.—دستیاب *Dastyāb*—from *dast* (hand) and *yāstan* (root *yāb!*, to attain—(Persian.)

لہذا *lihāza*=(Arabic) particle *li*=on account of, and

هذا *hāza*=this.

ورنے *warna*—short for *wa-agar-na*=and if not.

**لطف** *faqat*. This word is not translateable in its present position. It simply indicates the end of the petition. Literally it means *only*.

N.B.—The *alif* written at the head of this petition is the initial letter of *Allāh*, the name of the Deity, with which all Mahomedans begin all documentary writings.

2.—TRANSLITERATION.—*Gharīb parvar salāmat*.

*Hasb-ul-hukm huzūr ke fidvī ne zilla Kānpūr jākar ek sau das ādmī qaum-i-Rājpūt se bhartī kīye huiñ, aur ek ek rūpaya fī kas khurāk ke wāste, jo hasbi dastūr aur hukm huzūr ke de dīyā. Chunānchi untīs tārīkh isī mahīne kī fidvī ma' sab ādmīyon ke chhāonī men hāzir hogā. Lekin Agre ke rāste nahīñ āwegā Bareli ki rāh se āwegā sunā hai ki wahāñ bimari bahut hai aur ādmī marte hain. Ittilā'an arz kīya faqat. 'Arzī fidvī Rām Parshād Hawāldar kampanī chhārum.*

TRANSLATION.—*Hail, cherisher of the poor.*

According to the order of your Honour, your devoted one having gone to the Kānpūr district, has enlisted one hundred and ten men of the Rajpūt tribe, and has given each man one rupee for sustenance, in accordance with custom and your Honour's orders. Accordingly, on the 29th instant, your devoted one, with all the men will present himself in the cantonment, but will not come by the Agra route; he will come by way of Bareli. He has heard that there is much sickness there, and men are dying.

This petition is sent by way of report.

The petition of your devoted Rām Pershād, Hawāldar of the fourth company.

NOTES.—Notice the construction of the Agent case in the first sentence.

**فی کس** *fī kas*=each man. This may also be translated by *ādmī pīchhe*.

**مع** *ma'*=with—followed by the genitive.

**بیماری** *Bīmārī*=Illness—often used instead of cholera euphemistically.

**اطلاع** *Iṭṭilā'ān*=Arabic adverbial form from *Iṭṭilā'*—a report.

### 3.—TRANSLITERATION —*Gharīb parwar salāmat*.

*Aj fidvī kī ṭabī'at bahut bīmār hai, aur ṭāqat-i-āmad o raft nahīn lihāza umedwār hūn ki rukhṣat do roz kī mil jāwe aur jo huzūr rukhṣat na den to 'ewazī apnā de dūn. Wājib thā 'arz kīyā faqat.*

*'Arzī fidvī Harnām, dirzī, mulāzim i huzūr.*

### TRANSLATION.—*Hail, cherisher of the poor.*

To-day your devoted servant's health is very bad, and he has not strength to walk. I therefore hope that two days' leave may be granted, and if your Honour will not grant me leave, then I will give a substitute to take my place. The request made is a reasonable one. Enough.

The petition of the devoted Harnām, tailor, servant to your Honour.

NOTES.—*Fidvī kī ṭabī'at bahut bīmār hai*.—This idiom is one in very common use, but it is not strictly accurate, as the word *bīmār* بیمار means ill, and the word طبیعت means state of health. It should strictly be “*ṭabī'at kharāb hai* my state of health is bad; i.e., *maiñ bīmār hūn* I am ill.

**عوضی** *'Ewazī*=a substitute, more commonly **بدلی** *badlī* (the men whose profession it is to write petitions for the commoner and less educated class of native servants are very

fond of displaying their erudition by using high-flown words in place of the simpler words of the bazar vernacular.)

**4.—TRANSLITERATION.—*Gharib parwar salāmat.***

*Kal fidvī wāṣṭe lene shakkar ke bāzār ko jātā thā jab kotwālī ke pās pahunchā to Nārāyan kānstabāl ne mujhko gālī dī aur lāt ghūnse se bahut mārā, tamām bāzār ke log gawāh hain, lihāza umedwār hūn ki huzūr nāmburde ko ‘adālat men talab farmākar, sazā den, nahiñ to sab rāiyat sarkār kī tabāh ho jāegī.*

*Wājib thā ‘arż kīyā fuqat.*

*‘Arzi fidvī Hirā Singh, baqqāl.*

**TRANSLATION.—*Hail, cherisher of the poor.***

Yesterday your devoted servant was going to the bāzār for the purpose of buying sugar. When I had arrived near the kotwālī, Narāyan constable abused me, and with kicks and blows severely assaulted me. All the bāzār people are witnesses. I therefore hope that your Honour having summoned the above-mentioned to the Court will punish him, otherwise all the subjects of the Government will be ruined. The petition is reasonable, therefore it is made. The petition of Hirā Singh, greengrocer.

**NOTE.—*Shakkar*—Sugar. The other words are *mīṣrī, chīmī.***

***Kotwālī*—Police-station, where the *kotwāl* or chief police officer is.**

***Kānstabāl*—Simply our English word transliterated.**

***Ghūnṣā*—A blow with the clenched fist; for example, “*Us ne ek ghuṇṣa mārā.*” He struck him a blow with the fist.**

***Nāmburda*—Literally he whose name (*nām*) has been taken (*burda*), the aforesaid (*Narāyan*).**

***‘Adālat*—Court. *Faujdārī ‘adālat*—Criminal Court.**

***Dīvāni ‘adālat*—Civil Court.**

***Sadr ‘adālat*—High Court.**

Talab farmāna—To summon.

Ra'iyat. This is the word which the English equivalent “ryot” is intended to represent. The Hindī word is *parjā*.

Tabāh hojānā—To be ruined, destroyed, wrecked.

Baqqāl—Properly a “ greengrocer,” but used for the “ *bunniah*.”

### 5.—TRANSLITERATION.—Gharīb parwar salāmat.

*Bahut 'arṣa hūā ki huzūr ne zabān-i-mubārak se farmāyā thā  
ki parwarish tumhāre bētē kī kisi jagah waqt khālī hone asāmī  
ke hogī; ab ek chuprās 'adālāt-i-faujdārī men khālī hūī hai  
lihāza umedwār hūṇ ki parwarish-i-bandazāda ūs asāmī par  
hojāwe; munāsib thā 'arz kīyā, faqat.*

‘Arzī fidū Ī Jawāhir La'l muharrir-i-'adālat.

Muwarrakha siyum May.

### TRANSLATION.—*Hail, cherisher of the poor.*

It is a long time ago that your Honour was graciously pleased to say “Your son’s preferment shall take place to some post at the time of some vacancy occurring,” so, now, a chupras has fallen vacant in the Criminal Court. Therefore, I hope that the preferment of your slave’s sou to that post may be brought about. The request is reasonable, therefore it is made. The petition of your devoted Jawāhir La'l, writer of the Court.

Dated the third of May.——

NOTES.—‘*Arṣa*—a space of time; another word is *mī'ād*.

*Zabān-i-mubārak*—literally “ Your auspicious mouth,” &c. The equivalent English idiom is given.

*Parwarish*—Verbal noun from Persian *parwardan* to cherish.

*Parwarda*=protégé.

*Asāmī*.—Arabic plural of plural, from *ism* a name; hence a list of names either of tenants of an estate or candidates for preferment. Hence used for the vacancy itself.

*Chaprās*.—A belt worn by certain servants as the insignia of their office. Such servants are called *chaprāsī*.

*Bandazāda*.—Persian compound = slave's son.

*Muḥarrir*.—Arabic word denoting a writer. The title of certain writers to the Courts of justice.

*Muwarrakha*.—dated—passive participle. Compare *tārīkh* = date.

*Siyum*.—Persian ordinal. It is customary for the better class of natives to use the Persian ordinal numerals.

#### 6.—TRANSLITERATION.—*Gharīb parwar salāmat*.

'Arṣa ek hafte kā guzrā hogā ki musammā Rām Dyāl chuprāsī mulāzim-i-huzūr sāt man dāna fidvī kī dūkān se huzūr ke wāste legāyā hai aur qīmat nahīn de gayā. Aj fidvī ne dām nāmburde, se talab kīyā to gālīyān dene lagā aur mārne ko mustā'idd hūā. Ghulām ne āp ke khanf se kuchh na kahā lihāzā umedwār hūn ki huzūr qīmat-i-dāna fidvī ko chuprāsī-i-mazkūr se dilwāden. Wājib thā 'arz kīyā faqat. 'Arzī-i-Nānd Rām baqqāl.

#### TRANSLATION.—*Hail, cherisher of the poor.*

About the space of one week has passed since one Rām Dyāl, *chuprāsī*, a servant of your Honour, took seven maunds of gram from the shop of your humble servant, for your Honour's use, and did not pay the price. To-day your devoted one, demanded the price from the aforesaid (Rām Dyāl) but he began to abuse me and made preparations to beat me. Your slave, through fear of your Honour, said nothing, therefore I hope that your Honour will cause the price of the gram to be paid to your devoted one by the above-mentioned *chuprāsī*. The request is reasonable, therefore it has been made. The petition of Nand Rām baqqāl.

NOTES.—'Arṣa guzrā hogā.—The future is used here to denote approximation to the fact stated. He is not exactly certain that it is a week.

*Mustā'idd*.—Another example of a high-flown word. *Taiyār* would be the more simple word to use.

*Dilwādena*.—Doubly causal verb,—*vide* page 70, note.

### 7.—TRANSLITERATION.—*Gharīb parwar salāmat*.

*Kal se fidvī ko tap o lārza ā gayā hai aur tamām badan men dard hai aur dambadam qai hotī hai harchand ki Bābū-i-shifā khāna ne dawāe dī par kuchh fāida na hūā, lihāzā umedwār hūn kī rukhṣat ek hafte kī 'ināyat ho jāwe, agar rukhṣat na milegi to fidvī zarūr marjāegā aur yeh bhī wāzīh ho ki fidvī ne jis roz se naukar hūā hai kabhī rukhṣat nahīn lī aur koī bahāna ya hīla naukarī ke waqt nahīn kīyā hamesha hukm-i-sarkār bajā lāyā. Wājib thā 'arz kīyā faqat. 'Arzī Lāl Chuprāsī.*

### TRANSLATION.—*Hail, cherisher of the poor.*

Since yesterday, fever and ague have attacked your servant, and there is pain in all my body, and from time to time vomiting occurs. In spite of all the medicine that the Bābū of the dispensary has given me, no benefit has resulted; therefore I hope that a week's leave may be granted me. If leave is not obtained, then your slave will certainly die; and let this too be known, that your slave from the day on which he entered your service has never taken leave, and has never made any excuse or pretext at the time of duty, and has always carried out his master's orders.

The request was reasonable, therefore it was made.

The petition of Lal Chuprāsī.

*Tap o lārza*.—Hindustāni equivalent is *jārā bukhār*.

*Qai*.—Also *radd, ultī*. *Qai* is more elegant.

*Wāzīh*.—Clear, evident. A usual way of commencing notifications.

"*Wāzīh ho ki*," &c., &c.

*Hīlā*.—Stratagem. Plural *hīyal, balañāiful hīyal*—artfully.

*Bajā lānā*.—To perform.

8.—TRANSLITERATION.—*Giārīb parwar salāmat.*

*Janāb-i-‘älī parson se fidvī bamūjib hukm huzūr ke ‘adālat men hāzir hai, aur gawāh bhī sab maajūd haiñ lekin muqaddama faiṣal nahīñ hotā, aur kharch fidvī kā bahut hotā hai, gawāhon ko khurāk detā hai, lihāza umedwār hūñ kī muqaddama āj pesh hojāwē. Wājib thā ‘arz kīyā faqat.*

‘Arzi fidvī Kandan mudda’i.

TRANSLATION.—*Hail, cherisher of the poor.*

My Lord—Since the day before yesterday your humble servant has been present at the Court in accordance with your Honour’s order, and all witnesses too are present, but the case is not being decided, and your servant’s expenses are very heavy, as the witnesses’ sustenance has to be provided. Therefore I hope that the case may be called on to-day. The request is reasonable, therefore it is made. Enough.

The petition of your humble Kandan, plaintiff.

NOTES.—*Muqqaddama.* This is the technical word used in the Courts, for a case.

*Pesh honā.*—To “be heard” to “come on” (a case).

*Mudda’i.*—مدعی This is the word used to denote the plaintiff who makes the مدعى plaint; the defendant is called مدعى عاليہ mudda’ū ‘alaihi, or he against whom the plaint is made.

9.—TRANSLITERATION.—*Gharīb parivar salāmat.*

‘Arṣa do sāl kā guzrā ki fidvī kī betī kī shādī Kandan sunār ke ghar hūñ thi, aur sab rusūm shādī ke bhī tamām hogaye the so ab nāmburde ne az rāh daghābāzī ke shādī dusrī jagah kardī, aur kahtā hai ki tum apnī betī kī shādī aur jagah kar lo, khudāwanda jāe iusaf hai, ki fidvī ne do sau rūpaya kharch karke, to shādī kī

*hai ab kahān se phir itnā rūpaya lāwen jo shālī dusrī kare lihāzā  
umedwār hūn ki huzūr muddāā ālaihi ko ‘adālat men ūlab karke  
tahqiqāt farmāwen aur gawāh ghulām ke bahut hain. Wājib thā  
'arz kiyā faqat.*

*'Arz fidvī Behārī Sunar sākin Bareli.*

*Muwarrakha doyum Mai san athārah sau unāsī Isawi.*

TRANSLATION.—*Hail, cherisher of the poor.*

The space of two years has elapsed since your devoted one's daughter's marriage took place at the house of Kandan, goldsmith, and all the customary observances of the marriage were duly completed, but now the aforesaid, out of craftiness, has contracted a marriage elsewhere, and says to me, " You marry your daughter in some other place." My Lord, this calls for justice, because your slave has already expended two hundred rupees in contracting this marriage. Now whence can he again obtain so large a sum as to enable him to carry out a second marriage. Therefore I hope that your Honour will summon the defendant to Court, and investigate the matter. Your slave's witnesses are many. The request, &c.

The petition of your devoted Behārī, goldsmith, living at Bareli, dated the 2nd of May, 1879 A.D.

NOTES.—*Inṣāf انصاف* Literally *equally dividing*, hence *justice—  
æquitas*.

*Taqīqāt*—Arriving at the truth (*haqīqat*).

*Isawi*.—Anno Domini—opposed to *ھجری* the year of the Hegira.

10.—TRANSLITERATION.—*Gharīb parwar salāmat.*

*Kal fidvī ke ghar se khatt āyā hai us se daryāft hūā ki fidvī ke wālid ne is jahān se intiqāl kiyā aur ab ghar par koi sarparast jo*

*sab bandobast gāñw waghaira kā kare koī bāqī nahīn rakā. Is  
hālut meñ fidvī kisītarah naukarī nahīn karsaktā lihāza umedwār  
hūn ki nām fidvī kā naukarī-i-sārkār se kātā jāwe warna sab kār  
bār merā abtar hojāegā. Wājib thā ‘arż kīyā faqāt. ‘Arżī fidvī  
Yār ‘Alī Hawāladar number two Kompany.*

TRANSLATION.—*Hail, cherisher of the poor.*

Yesterday a letter arrived from my home ; from it I learned that your servant's father has departed from this world, and now there is no responsible person who can arrange all the affairs of the village, etc., remaining. In this circumstance, your devoted servant is not able in any way to carry on his duty, therefore I hope that your slave's name may be removed from the Government service : otherwise all my business will be ruined. The request is reasonable, therefore it is made. Enough.

The petition of your devoted Yār Ali, Havildar of No. 2 Company.

انتقال کرنا *Intiqāl karnā*—To die ; literally to move from one place to another.

ابtar *Abtar*—Topsy-turvy.

11.—TRANSLITERATION.—*Gharīb parwar salāmat.*

‘Arṣa ek sāl kā hūā ki musammī Sardār Khān dirzī ne mablagh ek sau das rūpaya fidvī se qarż līye the aur tamassuk iqrārī sāt mahīne kā likhdīyā thā. Chunānchi ab das mahīne guzr ga-e lekin nāmburda rūpaya ādā nahīn kartā—jo āj fidvī ne rūpaya ṭalab kīyāto kahā hamāre nām nālişī karo, agar hamse taqāzā karoge to ham tumko khūb mārenge. Lihāza umedwār hūn ki nāmburde ko huzūr ṭalab karke rūpaya dilwāden. Wājib thā ‘arż kīyā.

‘Arżī fidvī Jawāhir baqqāl.

TRANSLATION.—*Hail, cherisher of the poor.*

A year ago Sardār Khān, dirzī, borrowed the sum of one hundred and ten rupees from your humble servant, and wrote and gave a promissory note at six months. Accordingly ten months have now passed, but the aforesaid does not pay up the money. When to-day your humble servant demanded the money from him he said, Go and lodge a complaint against me; if you dun me I will beat you soundly. Therefore I hope that your Honour having summoned the aforesaid would make him pay the money. The request was reasonable, therefore it was made.

The petition of your devoted Jawāhir, grocer.

**تمسک اقراری** *Tamassuk iqqrārī*—A promissory note.

**نالش کرنا** *Nālīsh karnā*—To lodge a complaint.

**تغاضا** *Taqāzā*—Dunning.

12.—TRANSLITERATION.—*Gharīb parwar salāmat.*

‘Arṣa chār mahīne kā hūā ki fidvī ne mablagh tīs rūpaya naqd Rām Lāl hawāldar kampanī do ko uske ghar jāne ke waqt dīye the aur yeh kah dīyā thā ki tum yeh rūpaya hamāre bhāī Badrī Dās ko de denā aur rasīd lekar hamāre pās rawānā karnā, so kal fidvī ke makānse khaṭt āyā hai, us se daryāft hūā ki hawāldar-i-mazkūr ne wuh rūpaye nahīn dīye, līhāzā umedcār hūn ki rūpaya ghulām kā hawāldār kī ṭalab se dilāyā jāwe. Faqat. ‘Arzī fidvī Diyāl Sipāhī.

TRANSLATION.—*Hail, cherisher of the poor.*

It is four months ago that your petitioner gave the sum of thirty (30) cash to Rām Lāl, Havildar of No. 2 Company, at the time of his going to his home, and said this: “ You give these rupees to my brother Badrī Dās, and after taking the

receipt send it off to me." So yesterday a letter arrived from your servant's home, and from it he learned that the Havildar mentioned has not given these rupees. Therefore I hope that your slave's money may be restored to him from the pay of the Havildār. Enough.

The petition of your humble Diyāl Sepoy.

**مبلغ** *mablagh*—a sum of money.

**تیس** *tis*—30.—The character written above the word (*tis*) is the character representing 30 in the notation called *Raqam*.

**نقد** *naqd*—hard cash—as opposed to **نسیہ** *nisiya*, credit.

**اوسمکے** *uske*.—At the time of the Havildar's going, &c.—had the writer meant at the time of his own going he would have written **اپنے** *apne*. (*Vide* page 48.)

**کہ** *ki*.—Used to introduce the very words of the speaker cited.

**دے دینا** *de denā*.—Infinitive used as an imperative.

**رسید** *rasid*.—Receipt. Verbal noun from *rasīdan* to arrive. This is not a corruption of the English word as might be thought.

**ذکر مذکور** Passive participle from **ذکر** mentioned.

**دلایا جانا** Passive causal. *Vide* page 70, and note.

### 13.—TRANSLITERATION.—*Gharīb parwar salāmat*.

*Kal Qazā-i-ilāhi se shauhar fidvīa kā faut hogayā aur kōi shakhś dūsrā rishtadār yā wāris fidvīa kā nahīn jo khabrgīrī khāne pīne kī kare aur koī jāedād bhī pās fidvīa ke nahīn ki jis se guzrān apnī karūn. Lihāzā nmedwar hūn ki huzūr do rūpaya mahwārī mere khāwind kī talab se muqarrar karden ki us se guzārā fidvīa kā bakhūbī hojāegā aur huzūr ko duā karungi. Arzī fidvīa musammāt Bilāsū zauja Hīra Chuprāsī mutawaffi.*

TRANSLATION.—*Hail, cherisher of the poor.*

Yesterday by the decree of God the husband of your devoted one died, and there is no other person, either relation or heir of your slave, who can look after the provision of meat and drink, and there is no property belonging to your humble one by means of which I can gain my living. Therefore I hope that your Honour would appoint to me two rupees a month from my husband's pay, because from that (sum) your servant's livelihood will be comfortable enough, and I will bless your Honour. The petition of your servant Bilāsū, wife of Hira Chuprāsī deceased.

NOTE.— قضاي الٰي سے qazā-i-Ilāhi se. By the decree of God.

وارث	<i>waris</i> --	heir.
جایداد	<i>jāedād</i>	property.
گذران	<i>guzrān</i> fem.	livelihood.
گزارا	<i>guzārā</i> masc.	
ماہواری	<i>mahwārī</i>	monthly pay.
مسماۃ	<i>musammāt</i> feminine of مسمی musammī	named.
زوج	<i>zauja</i>	wife.
مُتوفی	<i>mutawaffī</i>	deceased. Also expressed by the words مرحوم marhūm and مغفور maghfür.

14.—TRANSLITERATION.—*Gharib parwar salāmat.*

*Jab se fidvī palṭan men bhartī hūā hai kabhī koi quṣūr nahīn kīyā aur naukarī se kīsī waqt ghair hāzīr nahīn hūā aur apne bare uhdadār kā hameshā hukm mānā lekin kal sūbadār sāhib ne fidvī ko burā bhalā kahā jāb fidvī ne kahā ki mujhe kyūn gālī dete ho to bole ki ham tumko fauj se nikāl denge. Khudāwanda fidvī ko*

*ab naukarī manzūr nahīn. Lihāzā umedwār hūn ki istīfā fidvī kā manzūr ho. Faqat.*

*‘Arzī fidvī Hirā Lāl Sipāhī kompanī arwal.*

NOTES.—

بھرٰتی *Bhartī*—enlisted.

غیر حاضر *Ghair hāzir*—absent.

عہد دار *Uhdadār*—Office-holder—Officer.

برا بھال کھنا *Burā bhalā kahnā*—Literally to say bad and good things, to abuse.

منظور *Manzūr*—agreed to—acceptable.

استغفار *Isti‘fā*—Literally asking for pardon or discharge; hence resignation.

TRANSLATION.—*Hail, cherisher of the poor.*

Since your humble servant was enlisted in the regiment he has never committed any fault, and never at any time has he been absent from duty, and of his own free will and accord has always obeyed the orders of his superior officer, but yesterday the Sūbadar Sāhib abused your humble servant. When your servant said “Why do you abuse me?” he said “I will turn you out of the regiment.” My Lord, now no longer is service agreeable to your slave. Therefore I hope that your slave’s resignation may be accepted. Enough.

The petition of your slave Hirā Lāl Sepoy, 1st Company.

### 15.—TRANSLITERATION.—*Gharīb parwar salāmat.*

*Jab se fidvī ghar par āyā hai hamesha bīmār hai agarchi bahut ilij shafā khāna waghaira kā kīyā lekin ārām nahīn hotā, tamān badan men bāi ka dard hai aur kabhi puslī men dard ho jātā hai aur ādhā sīsī kā dard bhī hotā hai tamān badan zard hai aur hāth pāon par warm āgayā hamesha qabz peṭ men ruhtā hai dārtā*

*hūn ki kahīn sarsām nahojāwe lihāzā umedwār hūn ki rukhsat do mahīne kī mil jawē wājib thā ‘arz kīyā. Faqat. ‘Arzī fidvi Nabī Bukhsh Jam‘adār.*

TRANSLATION.—*Hail, cherisher of the poor.*

Ever since your devoted servant arrived at his home he has been ill, he has undergone much treatment at the dispensary and elsewhere, but gets no relief, he has rheumatic pain in his whole body, and occasionally pain comes in his ribs, and he also suffers from migraine. His whole body is yellow, and his hands and feet have swollen. He is always constipated, and I fear that in some way or other delirium will arise, therefore I hope that I may get two months' leave. The request is reasonable, therefore it is made. Enough.

The petition of your humble Nabī Bukhsh, Jemadār.

NOTES.—*Adhā sisī kā dard.* Hemicrania—Migraine.

*Dartā hūn ki . . . nahojāwe.* Observe the construction, comparable to *vereor ne* = I fear lest, &c.

16.—TRANSLITERATION.—*Gharīb parvar salāmat.*

*Zar-i-chankidārī qadīm se fidvī ke nām par chār āna māhwārī muqarrar hai aur fidvī māh bamāh ādā kartā hai lekin kal baikhshī ne fidvī se kahā ki tum se ham is mahīne men āth āna lenge lihāza umedwār hūn ki huzūr bakshī-i-mazkūr se daryāst farmā kar hukm-i-mnnāsib den, ki main is zulm se bach jāūn wājib thā ‘arz kīyā. Faqat.*

*‘Arzī fidvī Narāyan darzī.*

TRANSLATION.—*Hail, cherisher of the poor.*

From long time the *chankidāri* money has been agreed upon at the rate of four annas a month to the name of your servant, and he has month by month paid it, but yesterday the pay-

master said to me " I will take from you in this month eight annas ; " therefore I hope that your Honour will enquire from the aforesaid paymaster, and pass a suitable order, so that I may escape from this oppression. The petition was reasonable, therefore it was made. Enough. The petition of your devoted servant Narāyan dirzī.

**بخشی** *Bakhshi*—paymaster.

17.—TRANSLITERATION.—*Gharīb parwar salāmat.*

*Parson das baje rāt ko fidvī ke makān men chorī hogāī aur āsbāb mālīyat sau rupīkā chorī gayā, jab kotwāl sāhib se iṭtilā' kī to unhoṇ ne jawāb dīyā ki tum fareb karte ho khudāwandā jā-i ghaur hai ki fidvī kā āsbāb chorī gayā aur fidvī fareb kartā. Hużūr mauqa' par taşhrīf lāwen̄ aur gawāhoṇ se daryāft karen̄ tab fidvī kā hāl hużūr ko khul jāwe. Faqat.*

'Arzī fidvī Malik Chand mudda'i.

TRANSLATION.—*Hail, cherisher of the poor.*

The day before yesterday at ten o'clock at night a robbery took place in your servant's house, and property to the amount of a hundred rupees was stolen. When I reported the matter to the Kotwāl sāhib he replied, you are cheating. My Lord, here is room for deliberation, because your humble one's property is stolen, and he himself is accused of deceit. If your Honour would visit the place and enquire of the witnesses, then your humble one's state would become known to your Honour. Enough. The petition of Malik Chand, plaintiff.

NOTES.— موقع *Mauq'*—Adverb of place, from واقع *wāq'* event.

تشریف لانا *Tashrif lānā*—To honour by coming. Another form of expression is قدم رجھ فرمانا *qadam ranja farmānā*.

18.—TRANSLITERATION.—*Gharīb parwār salāmat.*

*Aj bhāī fidrī kā ghar se āyā hai aur irāda uskā yeh hai ki naukarī i sarkār kare aur 'nmr uskī qarīb bis baras kī hai aur likhā paṛhā hai lihāzā umedwār hūn ki ba'd mulākīza dāktar śāhib ke wuh is pālṭān men bhartī kīyā jāwe kiswāste ki fidvī ke tāp dālā qadīm se fauj men naukar rahe hain aur fauj hī ko pasand karte hain wājib jānkār 'arz kīyā. Faqat. 'Arzī fidvī Kālī Charan, sīpāhī.*

TRANSLATION.—*Hail, cherisher of the poor.*

To-day your devoted servant's brother came from home, and it is his wish to serve the Government. His age is about twenty years, and he can read and write. Therefore I hope that after the examination by the Doctor, he may be enlisted in this regiment, for the reason that your humble servant's ancestors for ages have served in the Army, and like no other profession. Having considered the request reasonable I have made it. Enough.

The petition of your servant Kālī Charan, sepoy.

NOTES.—*Likhā paṛhā hai.* This is a very idiomatic expression.

*Naukar rahe hain* Have always served. This word *rahnā* (to remain) is very useful in expressing habitual action, or an action still going on.

*Fauj hī ko pasand karte hain.* It is the Army which they like (and no other profession). All this idea is conveyed by the emphatic particle *hī*.

It should be noticed that this particle may often be used in the middle of a word: for instance, in answer to the question.

*Tum Lakhnau men rahte ho?* We might answer, *Hān Lakh hī-nau men.* Yes in Lucknow itself.

19.—TRANSLITERATION.—*Gharib parwar salāmat.*

*Janāb ‘āli ḥasbul ḥukm huzūr ke fidvī ne do hāthī Nawāb Sāhib Bahādur se lekar Kāshīpūr men pahunchā dīye chār ghore sarkārī ya‘ne huzūr ke maqām shusākhāne par rakhe hain. Jis waqt āp ko darkār hon tayār hain aur Rājā Kāshīpūr bhī kahte hain ki chār fil aur shikārī ko tumko ek mahīne ke līye de sakte hain agar huzūr farmāwen to Rājā Sāhib se hāthī lekar jangal men tayār rakhūn ittilā‘an ‘arz kiyā. Faqat. ‘Arzī fidvi Ināyat Khān, jama‘dar.*

TRANSLATION.—*Hail, cherisher of the poor.*

Most noble Sir, in accordance with your Honour's order, your humble servant having taken two elephants from the Nawāb Sāhib Bahādur, has sent them to Kāshīpūr, and four horses belonging to Government, that is to say of your Honour's, are halted at the dispensary. Whenever they may be required by your Honour they are ready, and the Rājā of Kāshīpūr too says, "I can give you four more hunting elephants for a month." If your Honour should instruct me, then I will take the elephants from the Rājā Sahib and keep them in readiness in the jungle. The petition of your humble servant Ināyat Khān, jamadar.

NOTES.—*Sarkārī.* This is a very common word in use to express property belonging to one's master.

For instance. A master asks—*Yeh kis kī topī hai?* The bearer might answer "*Sarkār kī hai.*" It is yours, Sir.

It is also used to express the Supreme Government as "*Yeh Sarkār ka hukm hai.*" This is a Government order.

It is literally "head of affairs."

20.—TRANSLITERATION.—*Gharib parwar salāmat.*

*Fidvī ne iqbal-i-huzūr se āj Haryā quidī ko sāt baras kā mi‘ādī thā giriftār kar liyā aur dusre logoṇ ki giriftārī men shab*

*o roz koshish kariā hūn ittilāan 'arz kiyā. Mukhbiron ne khabr dī hai ki tīn ishtihāri zilla Bijnor men hain so fidvī ne ek ādmī mu'tabar apnā rawāna kiyā hai waqt milne surāgh kā fauran rawāna Bijnor hūngā aur fidvī ko parson se tap o larza lagā bahut kamzorī hai āftāb daulat kā tābān rahe. Fugat.*

'Arzī fidvī Narāyan Dass, Inspector.

TRANSLATION.—*Hail, cherisher of the poor.*

Your humble servant yesterday by your Honour's good fortune arrested Haryā, the prisoner who was in for a term of six years, and is night and day striving to arrest the other men. This petition is sent by way of report. The informers have sent in word that three of the proclaimed men are in the Bijnor district, so your humble servant has sent there a trustworthy man of his own. As soon as a clue is obtained I will start for Bijnor without delay. Your humble servant has had fever and ague since the day before yesterday; there is great weakness. May the sun of wealth remain shining brightly. Enough.

The petition of Narayan Dass, Inspector.

NOTES.—*Iqbāl-i-huzūr se*—*Ap ke iqbāl se.* This phrase is very common, attributing any success to the good fortune of the superior.

*Mi'ādī*—Technical term. *Mi'ād* means a period of time.

*Ishtihāri.* Proclaimed—mentioned in an *Ishtihār*.

*Mu'tabar.* This word is vulgarly pronounced *mātabar*.

*Fauran*—Immediately. Hindi equivalent—*turant. jhaṭ*.

*Aftāb, &c*—Very common form of ending to a petition.

21.—TRANSLITERATION.—*Gharīb parwar salāmat.*

*Fidvī arṣa-i-bīs sāl se pinshan pātā hai aur pahle risāla sowārān Hindūstāni men naukar thā aur ab fidvī ko īriṣā fālij kā hogayā hai, chal nahīn suktā—lihāzā umedwār hūn ki pinshan fidvī kī*

*fidvī ke bēte ke nām par muqarrar ho jāwe wuh sarkār se liyā karegā—munāsib jānkar ‘arz kiyā āfiāb daulat kā tābān rahe. Faqat.*

‘*Arzī fidvī Karam Khān Sowar, pinshāndār muwarrakha doyun Jūn.*

TRANSLATION.—*Hail, cherisher of the poor.*

Your petitioner from the space of twenty years has drawn a pension and also served in the first Bengal Cavalry, and now paralysis has attacked your humble one, and he cannot walk; therefore I hope that your petitioner's pension may be allotted to the petitioner's son's name. He will always draw it from Government. Having considered it fitting he has made his request. May the sun of wealth remain shining. Enough.

The petition of your devoted Karam Khān Sowār, pensioner, dated the second of June.

NOTES.—*Fālij*—Hemiplegia, often associated with *laqwa*=  
facial palsy.

*Liyā karegā*—Vide page 70 frequentative verb.

## 22.—TRANSLITERATION.—*Gharīb parvar salāmat.*

*Huzūr ne farmāyā thā ki ham rūpaya tumhārā das tārikh ko denge, so āj das tārikh ko fidvī hāzir hūā hai lihāzā umedwār hūn ki rūpaya fidrī kī āj mil jāwe kis wāste ki fidvī ab ghar jātā hai munāsib thā ‘arz kiyā. Faqat.*

‘*Arzī fidvī Kishan saudāgar.*

TRANSLATION.—*Hail, cherisher of the poor.*

Your Honour said “I will pay you your money on the tenth,” so to-day on the tenth, your servant has presented himself. I therefore hope that your servant's money may be given him to-day, because your servant is now going to his home.

It was fitting — the petition was made. Enongh.  
The petition of your humble Kishan, merchant.

NOTES.—*Das tārikh ko*—On the 10th. Notice this use of particle *ko*.

*Ghar jātā*—Notice this idiom—not *ghar ko jātā*.

*Sāndāgar*—Another word *Baipārī*.

### 23.—TRANSLITERATION.—*Gharīb parwar salāmat*.

*Parson wāqi' bārahvīn māh hāzā ko musanumī Kandan Singh brādar fidvi kā ba 'illat mārpīt ke qaid hogayā hai aur pās nām burde ke loṭā nahiṇ is bāiṣ se bahut taklīf hai lihāzā umedwār hūṇ ki hukm-i-huzūr wāṣṭe dilāne loṭā mazkūr ke banām dārogha śāhib ke śādir ho jāwe ki wuh loṭā qaidī ko dilwāden. Wājib thā 'arż kīyā. Faqat.*

'Arżi fidvī Jawāhir Singh, barādar-i-Kandan Singh, qaidī.

### TRANSLATION.—*Hail, cherisher of the poor.*

The day before yesterday, the twelfth of this month, one Kandan Singh, the petitioner's brother, was arrested on a charge of assault, and the aforesaid (Kandan Singh) has no *loṭā*. For this reason he is greatly inconvenienced, therefore I hope that an order of your Honour's for the giving of the *loṭā* mentioned, may issue in the name of the dārogha sahib, so that he may cause to be given to the prisoner a *loṭā*. The request is reasonable, therefore it was made. Enongh.

The petition of the devoted Jawāhir Singh, the brother of Kandan Singh, prisoner.

NOTES.—'Illat—A cause; also used to signify illness.

*Bāiṣ*—Syn. *wāṣṭe, līye, kāran, sabab se*.

*Taklīf*—Notice the gender of words of this measure (*tafil* is feminine (*vide* page 25)).

*Dārogha*—This word is always mispronounced *darogha*. The long alif should be carefully remembered, to avoid confusion with the Persian word دروغ *dārogh*—a lie.

*Sādīr honā*—To issue. Till further orders is expressed by قاصد ور حکم ڈانی *ta ṣudūr i ḥukmi ḡāni*.

N. B.—*Loṭā* should be spelt لوتا

#### 24.—TRANSLITERATION.—*Gharīb parwar salāmat*.

*Janāb ‘āli fidvī dast basta mu‘riż hai ki ājkal maraż-i chechak kā az bas zor hai aur mere chand tiflak aise haiṇ ki jinko tikā nahīn diyā gayā aur merī tamannā yeh hai ki yeh kām huzūr ke dast-ī-mubārak se anjām pāwe to ‘ain khāwindī o bandanawazī hogī jiskā shukriya tamām ‘umr ādā na kar sakūngā.*

‘Arzī fidvī Ināyat Khān Rāīs tīswīn Januārī san Athārah sau unāsi Isawī.

TRANSLATION.—*Hail, cherisher of the poor.*

Eminent sir, your humble servant with joined hands represents that now-a-days the small-pox is very prevalent, and there are several children of mine, who have not been vaccinated, and my desire is this, that this operation should be carried out by your Honour’s auspicious hand, then it will be the height of kindness and a consideration which I shall never be able to repay during my whole life.

The petition of your devoted Ināyat Khān Rāīs, the 30th of January, 1879 A.D.

NOTES.—*Mu‘riż*—one who makes an *arz*.

*Maraż*—Disease.

*Tiflak*.—Little children—diminutive of *tifl*.

*Tikā denā* or *Tikā lagānā*—To inoculate—vaccinate—*Tikā karnā* to mark the forehead with the *tikā*.

Tamannā = Khwāhish — desire (notice the gender, *vide page 21*).  
Khāwīndī.—Kindness—Khāwind, a lord or husband.

Bandanawāzī.—Slave-cherishing, from Persian *nawākhītan*=  
*parwardan*. (*gharīb parwarī*).

Shukrīya.—A thankoffering.

25.—TRANSLITERATION.—Gharīb parwar ‘ādil-i-zamān Hātim-i-waqt, Naushīrwān Jāñāb Lankīn Sāhib Bahālur dāma iqbalūn.

Jāñāb ‘ālī hāl yeh hai ki do qīṣā‘ parwāna az rāhi ghirīb parwarī o banda nawāzī kī Sarkār faiz āśār se bazarie dāk bar makān wālid jidvī ke marahmat farmāyā thā pahunchā aur hāl parwarish fidvīkī ma'lūm hūā Khudā huzūr ko aur bābā śāhib ko salāmat rakhe. Hāl yeh hai ki jabse huzūr rawāna wilāyat ko hūē fidvī ne naukarī Gheren śāhib bahādur jo ki Faizābād men Ashish̄tan̄ Kamish̄nar the wahān̄ par mulāzim rahā ‘arṣa chand roz kā hūā ki wuh marga-elihāzā fidvī kuchh tadbīr rail ke kirāya kī karke bahut jald khidmat men hāzir hogā. Wājib thā ‘arz kīyā. Aftāb i daulat o iqbal-kā chamaktā hūjiyo.

‘Arzī fidvī khānazād Ghāsi khān khansāmān muvarraqha chāhārum māh Aktobar san atharah sau ikāsī Isawī.

TRANSLATION.—Cherisher of the poor, just one of the time, Hatim of the age, Naushīrwān of this era, &c., &c.

May his prosperity continue.

Sir, this is the state of affairs: That the two kind letters which your honour sent to the house of your servant's father, by way of favour and kindness, arrived, and the degree of favour shewn by you to your servant became known; may God preserve your honour and the young master in safety. This is the state of affairs: Since your honour set out for England, your servant entered the service of Mr. Green, Assistant Commissioner of Faizabad, and remained in his service; he died

a few days ago, therefore your servant having made some arrangement for his rail-fare will very quickly present himself in your honour's service. The request was reasonable, therefore it was made. May the sun of fortune and prosperity remain shining. The petition of your house-born Ghāsi Khān khānsāmān, dated the 4th of October 1881, A.D.

26.—TRANSLITERATION.—*Gharīb parwar salāmat.*

*Fidvī Hasan 'Alī Sūbadār kī 'arzī yeh hai, ki fidvī aur fidvī ke bāp dāde saikron̄ baras se Māhārājā Gwāliar kū rā'iyat hai, aur das hazār bighā zamīn lākhīraj fidvī kū maurūṣī milk hai, jis par kabhī koi kirāya muqarrar nahīn thā, aur kisi waqt men kisi Mahārājā śāhib ne koī khirāj talab nahīn kīyā thā, aur na is waqt ke Mahārājā śāhib ne kabhi kuchh kirāya na liyā. Magar in dinoñ Mahārājā śāhib ke bhāiyon̄ ne nahaqq Mahārājā śāhib ke binā hukm kul zamīn ko ʐabt̄ kar liyā hai, aur fidvī ki koī 'arz Mahārājā śāhib tak pahuuchnī nahīn dete. Is līyc fidvī Mahārājā śāhib ke nām kī ek 'arzī is 'arzī ke sath huzūr men bhejtā hūn̄, aur umedwār hūn̄ ki huzūr is 'arzī ko Gwaliār ke Agent Śāhib bahādlur ke huzūr men bhej dījiye, tā ki wuh Mahārājā Śāhib ke huzūr men pesh kar dewen.*

*Almarqūm tīsrī Janwari san aṭhara sau satāsi Isawi.*

TRANSLATION.—*Cherisher of the poor, Hail.*

This is the petition of your devoted Hasan Ali Subadar: That your servant and his ancestors have been for years subject of the Mahārāja of Gwalior, and ten thousand bighas of land, freehold, is the hereditary property of your petitioner. There has never been any rent assessed upon this property, nor has any Mahārāja at any time demanded any rent, nor did the former Mahārāja ever take any rent. However, nowadays the

Mahārāja's brothers, unlawfully and without the Mahārāja's orders, has confiscated the whole of the land, and do not permit my petition from your devoted servant to reach the Mahārāja. Accordingly your servants sends herewith to your honour a petition to the Mahārāja, and hopes that your honour will be good enough to send this petition to the Agent of the Gwalior State, that he may present it to the Mahārāja. Dated the 3rd of January 1887.

27.—TRANSLITERATION.—*Gharib parwar khudāwand na'mat fāiyyāzī zamān dāma Allāhu iqbālahū.*

*Janāb 'āli śūrat yeh hai ki jab ḥużūr chhāonī Sītāpūr se ṭaraf wilāyat ke tashrif lechale yeh khānazād bhī ḥużūr ke hamrāh chalā shahr Kalkatte tak gayā jab ki ḥużūr jahāz par sawār hokar rawāna simt-i-wilāyat hue, ba'd do roz ke yeh fidrī makān rawāna hūā, lekin shub o roz yeh d'uā māngta thā ki khudā jel'd ḥużūr ko Hindustān men lāwe jo ḥużūr apne risāle meñ raunaq afroz howen̄ bande ko bahut khushi hāsil howe ki Haqq taāla āpko badarja 'āla ke pahunchāde roz baroz taraqqi āpkī 'umr darājī baba kī kare.*

*Ab fidrī umedwār hai ki kab wāste is khānazad ke hukm ho ki fidrī khidmat guzārī āur tābi'dārī meñ ḥazir ho. Wājib thā 'arz kiyā, Allāhī aflatā iqbal daulat kā chamaktā hujīyo. Aur yeh khānazād shahr-i-Lakhnau mahalla Quṭabpūr muttasil-i-pul-i-āhanī lab-i-Gūmtī makān Munshī Yusuf Khān rahtā hūn̄.*

*Khānazād Ghāsī Khān Khansāmān muwarrakha tārīkh nau māh Julāī san aṭhārah sau ikāsī.*

TRANSLATION.—*Chester of the poor, lord of favours, most generous of the age, may God prolong his fortune.*

Sir, this is the state of affairs: When your honour left the station of Sitapur for England, this houseborn slave too went

with your honour, as far as the city of Calentta. When your honour having embarked started for England, after two days your servant set out for his home, but day and night he was praying that God would quickly bring your honour back to Hindustān. If your honour should again return to your own regiment, your servant will greatly rejoice. May God promote you to great honour, and day by day increase your promotion and grant your son a long life. Now your slave is hoping and wondering when he will be summoned to serve your honour.

It was reasonable the request was made. Oh, God ! may the sun of prosperity and good fortune remain shining, and this houseborn one is living in the city of Lucknow *mahalla* Qutabpur, near the iron bridge on the banks of the Gumiṭī, at the house of Munshī Yusuf Khan. Your servant Ghāsī Khān Khansāmān. Dated the ninth of July 1881.

28.—TRANSLITERATION.—*Janāb-i-mukarram i-mu'azzam faiyyāz -i-zamān Ṣāḥib Bahādur.*

*Ba'd taslīm multamis hūn—kī chanda shafākhāne men denā ek kār-i-khair hai yeh chanda bekasān marīzān o muhtājān ke kām uwegā aur harek zīshān o muazzaz jaise āp o nīz dīgar ṣāḥibān hain ūnpar ek farz hai ki bechārān o māndagān ko dawā bakhshen aur hasbul hukm Government-i-alīya jo ṣāḥib das rūpaya sūl se ziyālā chanda dewenge unkā nām takhta-i-board par jo shafā khāne men zarrīn harfon se munaqqaš hokar latkāya jāwegā mā siwā iske hasbi manshā-i-Government jo nafar aur ahl-i-duwal chande men sharīk honege unse qīmat-i-dawāe nahīn lījāwēgi warna qīmat-i-adwīya jo lewenge dene paregī. Chūnki jānāb bhī ahl-i-duwal aur zīshān hain is liye umed-i-qawāī hai kī chanda shatā khāne men denā manzūr karenge. Aur takhta-i-board ab tāiyar ho rūhā hai, aur bahut se nām likhe gaye hain.*

TRANSLATION.—*Honoured and respected, Sir most generous of the age.*

After respects I beg to represent that to give a subscription to a Hospital is a good work, this subscription will be of service to unfortunate, invalid and poor people. and it is incumbent upon every honourable and noble man as you yourself and other gentlemen are, to bestow medicine upon the poor and needy, and in accordance with the orders of the Supreme Government, whatever gentleman shall contribute ten rupees a year or more, their names shall be elegantly written in letters of gold upon a board to be hung up in the Hospital.

Besides this, according to the will of Government whatever persons or wealthy men shall join the fund will not be charged for medicines, otherwise the cost of any medicines they may take will have to be paid. Inasmuch as your honour too is wealthy and honoured, therefore there is great hope that you will consent to give a subscription to the Hospital.

And the board is now being prepared, and many names have been inscribed on it.

29.—TRANSLITERATION.—*Bahuzūr janab Brigade Major-Sāhib Chhāoni-i-Sitāpūr dām-iqbāluhū.*  
Gharīb parwar Salāmat.

Janāb ‘āli fidrī Chānd Khān umedwār-i-rozgār nihāyat muddat se Suiyyid Mahomed Sādiq Sāhib wakīl ‘adālat ke yahān rūpaya wikālat kā ujratāna wuṣūl kiyā kartā thā ab ki āmadanī wikālat kī bahut kam hai is wajh se merī guzārā nahīn hotī aur taklīf men hūn, jo ki hūzūr kī qadrdānī aur faizrasānī kā ‘ām shuhra hai is liye maiñ bhī umedwār hūn ki agar hūzūr ke sarishte men koī jagah khāli ho yā ‘ewaṣī ho yā āyanda honekī umed ho to hūzūr mujhko muqarrar farmāen maiñ apne kar-i-muta‘ullaqa ko

*musta'iddī aur hoshyārī o diyānat se anjam dūngā. Merī dīyānat aur musta'iddī ke bāre men Saiyyid Māhomed Sādiq Sāhib kah sakte hain wājib jānkar 'arz kiyā—Ziyāda hadd i adab.*

*Fidvī Chānd Khān, Umedwāri rozgār ma'rūza pachis tārikh Agast san athārah sau satatthar Isawī.*

TRANSLATION.—*To the Brigade-Major of the Station of Sitapur.*

*May his fortune last.  
Cherisher of the poor, hail.*

Sir, your servant Chānd Khān, in hope of a livelihood, for a very long time in the service of Saiyyid Mahomed Sādiq, pleader of the Court, used to receive the commission money by way of wages; now that the income of the commission is very small, for this reason I cannot exist and am in difficulties. Since your honour has a world-wide reputation for acknowledgement of worth and beneficence, I therefore also hope that, if any vacancy should occur in your honour's office, either as substitute, or if there is hope of any future vacancy, then your honour would appoint me. I will perform my allotted task with readiness, cleverness and honesty. Saiyyid Mahamed Sādiq Sāhib can speak to my honesty and energy; thinking it reasonable I made the request.

More than this exceeds the bounds of respect.

Your servant Chānd Khān, candidate for employment, written the 25th of August 1877, A. D.

30.—TRANSLITERATION.—*Byhuzūr faiż bakhsh o faiż-rasan Janāb Daktar G. Ranking Sahib Bahādur dāma iqbaluhū.*

*Gharib parivar salāmat.*

*Chūnki fidvī 'arsa chand mah se khāna nishin hai aur kār-i-tahrīr bakhubī saranjam de saktā hai. Husn-i-ittifāq se huzūr ke*

daftār mēn ek āsāmī khalī hai, agar huzūr barāh-i-khalwindī āsāmī i mażkūr par banda ko māmūr farmāwēn to 'ain i ghurabā parwarī haī tāki fidvī apni murād-i-dilī ko pahunchkar huzūr kī jān o māl ko du'ā detā rahe.

*Allāhī astāb daulat kā hamesha darakhshān hūjīyō 'Arzī fidvī Amīr Khān umedwar—muwarraķha tīs January sau athārah sau nawāsī Isawī.*

TRANSLATION.—*To the beneficent and bountiful Doctor G. Ranking Sahib bahādur. May his prosperity continue.  
Cherisher of the poor, hail.*

Inasmuch as your humble servant for some months past has been sitting at home (unemployed) and is capable of performing all kinds of writing very well, by a fortunate coincidence there is a vacant post in your honour's office. If your honour will appoint your servant to the post mentioned by way of kindness, it will be the height of consideration ; and your servant having attained his heart's desire will continue to bless your honour's name and property.

Oh God ! May the sun of wealth always remain shining. The petition of your devoted Amīr Khān, candidate. Dated the 30th of January 1889, A.D.

31.—TRANSLITERATION.—*Ba huzūr faiz ganjūr janāb Daktar  
Sāhib bahālur dāma iqbaluhu.  
Gharīb parwar salāmat.*

*Janāb 'āli—'Arz fidvī kī yeh hai ki banda hafta 'ashra se ba  
āriza-i-tap-i-naubatī mubtalā hai ba bāiṣ shiddat-i garmī bukhār  
se az bas majbur hūn akṣar shab ko bawajh ḥarārat ke is darja  
wahshat hotī hai ki jisse khwāb o khūrish muṭlaq nahīn hotā,  
aur dauran-i-sar har dam ruhtā hai jisse iḥtimāl i amrāz i dimāgk-*

*bhī hotā hai. ‘Ilāwa az īn fidvī ko taklīf ziyāda yeh bhī hai ki is jagah koi apna hamjins nahīn jo kisītarah mālad pahunchā de Lihāza ‘arzī hāzā guzrāukur umedwār hūn ki āgar rukhsat ek māh ki huzūr se ‘aṭa farmāj jāwe to ‘aīn khāwīndī hai tā ki apnī waṭan jākar ‘alāwa ‘alāj muālaja ke tabdīl i āb o hawā bhī karūn ziyāda hadd i ādāb.*

*‘Arzī fidrī Fath Khān Muḥarrir i sarā.*

*Untis tūrīkh Janwari san nawāsī Isawi.*

TRANSLATION.—*To the storehouse of benevolence Doctor . . .*

*May his fortune continue.*

*Cherisher of the poor, hail.*

Sir, your petitioner's request is this, that your servant for the last week or ten days has been down with remittent fever. On account of the severity of the fever he is very much overcome. Most nights, by reason of feverishness, this degree of distraction occurs that sleep and food are altogether banished, and giddiness is constantly present, from which it is probable that there is disease of the brain. Besides this, there is this additional distress to your servant, that in this place there is no relation who can give him any assistance.

Therefore, having presented this petition, I hope that your honour will perhaps grant me leave for one month, then it will be the height of kindness, so that I may visit my own country, and in addition to medical treatment may get a change of air. More is forbidden by respect. The petition of Fateh Khan, writer of the Sarāi. 29th January, 1889, A.D.

### 32.—TRANSLITERATION.—*Gharīb parwar salāmat.*

*Fidrī Hassan Rażā Khān Kotwāl kī ‘arzī yeh hai ki āj jo palṭan Meerath se is chhāonī men pahunchī hai us ke chand sipāhī*

*ne milkar aise ek gharib lakaṛhāre ko mārā hai aur uskī lakṛiyān chhīn lī hain wuh bechāra kotwālī men nālišī honeko āyā. Fidvī is lakaṛhāre ko hamrāh lekar śubadar bahādur ke pās gayā ki jin sipāhiyon ne is bechāre kī lakṛiyān chhīn lī hain unki shinākht kare. Magar śubadar śāhib ne shinākht karne ke liye kisi sipāhi ke khīma men jāne nahīn dīyā. Islīye umedwār hūn ki śubadar śāhib ke nām hukm ho ki fidvī ko hamrāh lekar tāhqīqat men shurik karen—faqat.*

‘Arzī Hassan Razā Khān Kotwāl.

TRANSLATION.—*Hail, protector of the poor.*

This is the petition of Hassan Razā Khān Kotwāl that the regiment which has arrived to-day in this cantonment from Meerut, some of its sepoys having joined together, have so beaten a poor wood-cutter, and have stolen his faggots, that the unfortunate man came to complain to the kotwālī. Your servant having taken the woodman with him went to the subadar, to ask that he might identify the sepoy by whom the wood was stolen, but the subadar would not allow him to enter any sepoy's tent for the purposes of identification. Accordingly, I hope that an order may be issued to the subadar to take your servant with him and make him assist him in the investigation. Enough. The petition of Hassan Razā Khān Kotwāl.

33.—TRANSLITERATION.—*Hindi ‘arzī.*

*Srī yut Mahārāju Dhīrāj Srī Chhattar Dhārī Singh Bahādur ke somīp men Senādhikārī Bhopal Singh kī rām rām pahunchē. Bintī yeh hai ki apkī āgyā anusār maiñ ne yuddh bhāmī men apni senā ki itnī sankhyā parmān bhejī haī ki tīn hazār (3,000) paidal sipāhi shastardhārī aur (2,000) do hazār sowār aur bare bare yoddhāoṇ ke sahit topē aur golā bārūd ādī sab yuddh kā*

*sāmān bhī bhej chnkā hūn. Lekin ek patr aur samar bhūmī se āyā hai likhā huā Rakhārang Singh kā, kī yahān shatrūdal kā barā jor hai. Isse tum log andāj (5,000) pānch hazār suwār aur do topkhāna aur bhejo, to shatrū kī fanj ko haṭāe sakte hain nukhān to shatrūon kī senā hamārī sīmā men āye jāegī, is se yeh bintī kar kahtā hūn ki jo sarkār ki āgyā howe to likhe māfik senā aur bhej dūn uchit jānke arj kiyā. Tārīkh aṭharah, mās Phāgun, Sudī.*

#### TRANSLATION.—Petition.

To the Possessor of Fortune, King of Kings, Sri Chattardhārī Singh, General Bhopāl Singh sends greeting. This is my petition, that in accordance with your honour's order, I sent the following number from my own army to the battle field, namely, three thousand infantry fully equipped and two thousand cavalry and with the noble heroes, guns and ammunition, etcetera. I have also sent all the equipment for battle. But another despatch has arrived from the battle field written by Rakhārang Singh, saying: "Here the enemy is in great force. Therefore do you send about five thousand cavalry and two more batteries of artillery, then we shall be able to defeat the enemy's army, otherwise the enemy's army will invade our territory." Therefore I make this representation that, if your honour orders, then I will send reinforcements in accordance with the despatch. Having considered it reasonable, the petition is made. Dated 18th of month Phāgun, light half.

#### 34.—TRANSLITERATION.—*Hindi Arzi.*

*Sri ynt Mahārāj Rājā Mānsing Bahādur ke samīp men parjā janon kī rām rām pahunche. Bintī yeh hāi hi is sāl men barshā*

kam hui hai isse ham logon ke kheton men ann ki upaj aur sal se adhi bhii nahin hui. Ham log bahut tang hogaye hain, larke bale sab dukhi ho rahe hain kisi bhant se nibah khane pine ka nahin ho sakti hai, aur aisai koi mahajan bhii ham logon ko nahin millta, ki jisse karj leke sarkari mal gujari pata den. Is liye arz karte hain ki aisai koi surat sarkar se hojae ki jisse ham logon ka nibas apke rajya men banu rahe.

*Uchit jan ke 'arz kiya tariikh, 2 January, san atharah sau beasi Isawi.*

#### TRANSLATION.—Petition.

Possessor of fortune, MahaRaja Mausingh Bahadur.—May this salutation of his subjects reach his august presence. This is the petition that in this year there has been very little rain, on this account there has not been even half the produce of grain in our fields compared with other years. We are in great straits, all our children are in distress, in no way can we supply our wants for food and drink, and moreover we can find no banker from whom we may borrow and pay the Government assessment. For this reason we pray that the Government will be pleased to make some arrangement, by which we may be enabled to live in your honour's kingdom.

Having considered it right this petition is made, dated the 2nd of January, 1882, of the Christian era.

#### 35.—TRANSLITERATION.—Hindi Arzi.

*Sri yut MahaRaja Dhiraj Rajaa Daulat Singh Bahadur ke samip men Deb Singh Jamadar ki ram ram pahunche.*

*Binti yeh hai ki sarkari risale ke siphaiyon ne kal ke roj merabis (20) bigha khet ghoron se charwae liya aur sara khet ghoron ke*

*tāpoṇ ke paṛne se nā kām hogaya. Ab us khet meṇ kuchh bhi ann nahīn paidā hogā is sāl meṇ sarkārī mālgujārī kaise dūṅga, aur mere laṛke bālē kyā khāenye, is līye arj kartā hūṇ ki aisā hukm Sarkār se hojāe ki jisse pher kabhī aisī anītī kā kām sīpāhī log nahīn karen̄. Aur mere līye bhī kuchh suhāyetā hoe ki jisse maiy apne bāl bachōṇ ko pālan karsakūṇ.*

*Uchit jān ke ‘arz kiyā tārīkh unīs Jūn san athārah sau ikānawe Isawi.*

#### TRANSLATION.—*Petition.*

Lord of fortune Maharaja Dhiraj.—Raja Daulat Singh Bahadur. May the salutation of Debi Singh, landowner, reach his presence. The petition is this, that yesterday the soldiers of the Sarkār's cavalry used a plot of land of mine of 20 bighas to graze their horses, and the whole field has become useless from the trampling by the horses' hoofs. Now no corn will grow in that field this year. How shall I pay the Government tax, and what will my children do for food? Therefore I beg that some such order may be issued by the Sarkār, which will prevent the repetition of any such oppressive action on the part of the sepoys, and also that some assistance may be granted me by which I may be enabled to provide for my family.

Having judged it reasonable I have made this request, this 19th of June, 1891, Christian era.

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## PART V.\* PASSAGES FOR TRANSLATION.

### Colloquial Style. 1.

There was a certain Mulla in a village of Pathans. Whatever prayers for the dead they required to be performed, they used to send for him and used to get their business done. When the Shab-i-Barāt came round, from every house there was a demand for him. So one of his acquaintance asked him, saying, "Tell me, friend, how will you manage to-day all alone and in what way will you offer prayers in every house?" He said, "My brother, what have I to do with offering prayers for the dead? Whether the dead man goes to hell or to heaven I have only to look after my daily bread."†

NAQL.

*Pathānōñ kī kisī bastē men ek Mullā thā. Jo kuchh Fātiha darūd kā un ko kām hotā, is ko bulā lete aur apnā kām karwā lete. Is men Shab-i-Barāt jo āī to har ek ke ghar se ise bulāhat hū'ī. Tab is ke kisī āshnā ne pūchhā ki, "kaho, dost, āj tum ikele kyā karoge, aur kisṭarāh ghar ghar Fātiha parhoge? Bolā, "Bhāi mujhe Fātiha parhne se kyā kām? Murda dozakh men jāe yā bihisht men, mujhe apne halwe mānde se kām hai."*

نَقْلٌ

پتھانوں کی کسی بستی میں ایک ملا تھا جو کچھ دروں کا اُذکو کام ہوتا اسکو بلا لیتے اور اپنا کام کروا لیتے

\* The Author's Introductory Exercises in Urdu Prose Composition published by Messrs. Thacker, Spink & Co., will be found very useful.

† Literally, sweetmeats and cakes.

اسمیں شب برات جو آئی تو هر ایک کے گھر سے اسے بلاہت ہوئی - تب اسکے کسی آشنا نے پوچھا کہ کہو دوست آج تم اکیلے کیا کرو گے اور کس طرح گھر گھر فاتحہ پڑھو گے - بولا بھائی مجھے فاتحہ پڑھنے سے کیا کام - مردہ دوزخ میں جائے یا بہشت میں مجھے اپنے حلوے ماندیسے کام ہی -

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### Colloquial Style. 2.

A number of young nobles having driven in a peg in a certain place, and having placed a rupee upon it, were engaged in archery, and this was the condition that whoever knocked off the rupee, should take it.

By chance a devotee going to that spot asked alms of them, saying, "Sirs, make some bargain in the name of the Master."

One of them laughing said, "Shāh Sāhib, hit the mark and take the rupee."

The faqīr instantly taking the bow and arrow from his hand having said, "Ya, Ma'būd!" (Oh! thou that art worshipped) shot an arrow at random, when the rupee flew off the peg. They cried Bravo! He ran and picked up the rupee, and said, "How is it, Sirs, the faqīr has got nothing."

One of them said, "Holy man, you have got the rupee, now what do you say?" He said, "Sire, this indeed I got for hitting the peg, the faqīr's alms are still to come."

## NAQL.

Kai ek amīr-zāde kisi jagah ek mekh gār us par rupya rakh tīr-andāzi karte the, aur shart yeh thī ki jo is rupaē ko uṛā de so le. Ittifāqan kisi āzād ne jā wahān suwāl kiyā ki, "Bābā, kuchh Maulā nām kā saudā karo." Un men se ek ne hañs kar kahā ki "Shāh Shāhib, nishāna māro aur rupya lo." Faqīr ne jhaṭ us ke hāth se tīr kamān le 'yā Ma'būd!' kar ke tīr atkal-pachchū mārā, ki wuh rupya uṛ gayā. We bole, "Wāh wāh!" Un ne daur kar rupya to uṭhā liyā, aur kahā, "Kyūn bābā, faqīr ko kuchh na milā?" Un men se ek ne kahā, "Sāīn rupya to liyā, ab kyā kahte ho?" Bolā, "Bābā, yeh to mekh mār ke liyā hai, abhi faqīr kā suwāl bāqī hai."

## نَقْلٌ

کئی ایک امیرزادے کسی جگہ ایک میخ گار آسپر روپیہ رکھہ تیراندازی کرتے تھے اور شرط یہ تھی کہ جو اس روپی کو آزادے سولے - اتفاقاً کسی آزاد نے جا وہاں سوال کیا کہ بابا کچھ مولا نام کا سودا کرو - انہیں سے \* ایک نے ہمسکر کہا شاہ صاحب نشانہ مارو اور روپیہ لو - فقیر نے جھٹ اُسکے ہاتھ سے تیر کہاں لے یا معبدوں کر کے تیر اتکل پچو مارا - کہ وہ روپیہ اُرگیا - دے بولے واہ واہ - آن نے دوڑ کر روپیہ تو آٹھا لیا اور کہا کیون بابا فقیر کو کچھ نہ ملا

\* Note this idiom.

اُنمیں سے ایک نے کہا - سائین روپیہ تو لیا اب کیا کہتے  
 ہو - بولا بابا دیکھ تو میخ مار کے لیا ہی - ابھی فقیر کا سول  
 باقی ہی -

### Colloquial Style. 3.

A man was a great opium-eater. In his house there was a khidmatgār lately engaged. He asked of him, saying, "My friend, you don't take any intoxicant, I suppose?" He said, "My Spiritual Guide! your slave, except opium, knows no other intoxicant." Hearing this speech, being very pleased, he took out the opium box, and himself having eaten some, gave it to him, and said, "My friend, to-day my heart desires you should cook me some sweetened rice, then we will eat. The khidmatgār said, "Very well," and began to cook it. In the meantime drowsiness came on him, and it was past twelve o'clock. The master calling out said, "Ho, my brother, is the rice cooked or not?" He said, "My Lord it is done cooking, but it wants drying now." He said, "Bring it quickly." To make a long story short, with the utmost difficulty, cooking away from early morning, he got it ready and brought it by the evening. Seeing it, his master said, "Well done! how quickly you cooked and served it!" Hearing just this much, immediately he joined his hands and said, "My Lord, your devoted one will not be able to serve your honour." He said, "How so?" He replied, "Having to hurry so will be the death of me one of these days;" and off he went.

### NAL.

*Ek shakhs barā asīmī thā. Us ke yahān koi khidmatgār nayā naukar huā. Un ne us se pūchhā ki, "Miyān, tū kuchh nasha to*

*nahīn pītā?" Bolā, "Pir Murshid, ghulām siwāī afīm, aur kisi nahe se āshnā nahīn" Yeh bāt sun bahut khush huā; afīm kī dībyā nikāl, un ne āp khāke de kar kahā ki, "Miyān, āj hamārā jī chāhtā hai, mīthe chāñwal jaldī se pakā do, khāen." Khidmatgār, "Bahut achchhā," kah ke pakāne lagā. Us men pīnak jo lagī, do pahar guzār gae. Āqā ne pukār ke kahā ki "Ai bhāī, chāñwal pake yā nahīn?" Bolā ki, "Khudā wānd, pak chuke hain, par dum denā bāqī hai." Kahā, "Jaldī do." Qissa kotāh, ba-huzār kharābī fajr se pakāte pakāte, shām ko taiyār kar ke gayā. Dekh kar āqā ne kahā, "Shābāsh! kyā jaldī pakā lāyā hai!" Itni bāt ke sunte hī, woh hāth joṛ ke bolā ki, "Fidvī se āp kī naukarī na ho sakegi." Kahā, "Kyūn?" Jawāb diyā, "Aisi shitābī men ek roz meri jān jāti rahegi" aur chulā gayā.*

### نقل

ایک شخص بڑا افیمی تھا۔ اسکے یہاں کوئی خدمت گار نیا نوکر ہوا۔ ان نے اُس سے پوچھا کہ میان تو کچھ نہ شے تو نہیں پیتا۔ بولا پیر مرشد خلام سوائے افیم \* اور کسی نہ سے آشنا نہیں۔ یہ بات سن بہت خوش ہوا۔ افیم کی جی دبیا نکال ان نے آپ کہا کے دیکر کہا کہ میان آج ہمارا چی چاہتا ہی عیتھے چانوں جلدی سے پکا دو کھائیں۔ خدمت گار بہت اچھا کہہ کے پکا ز لگا۔ اُسمیں پینک جو لگبی دو پھر گزر گئے آقا نے پکار کے کہا کہ ابھی بھائی

\* Note— افیم Corrupt form of opium.

چانوں پکے \* یا نہیں بولا کہ خداوند پک چکے ہیں \* پردم  
 دینا باقی ہی \* کہا جلدی دو - قصہ کوتاہ \* بہزار خرابی  
 فجر سے پکاتے شام کو تیار کر کے گیا دیکھ کر آقا ز کہا  
 شاباش کیا جلدی پکا لایا ہی - اتنی بات کے سنتے ہی  
 وہ ہاتھ جوڑ کے بولا کہ فدویسے آپکی نوکری نہ سکیگی \*  
 کہا کیون - جواب دیا ایسی ستایبی میں ایک روز میرجی جان  
 جاتی رہیگی \* اور چلا گیا \*

### Colloquial Style. 4.

In a certain house five or six sepoys were sitting, bragging among themselves. One was saying "I have got four wounds." Another would say "five." In short one of them related the history of his fighting and getting wounded. An old wag was sitting near them, and said "My friend, in my youth I too fought hundreds of battles, and I too got thousands of wounds to such an extent that on my whole body there was not left room to put a grain of til. Compared with me who now will fight and who will get wounded ?" Immediately on hearing this speech a young soldier among them grew angry and said, "My good Sir, take off your clothes then, let us see where you were wounded so often." He laughed and said, "My good youth that time is now no more, nor are those days now, nor does that youth remain, nor is that strength remaining, nor is even that body itself left. Now what will you see ?" Saying this, he made off.

\* Note this idiom.

## NAQL.

Kisi makān ke bīch pāñch sāt sīpāhī baiṭhe āpas men dīng mārte the. Koī kahtā, "maiṇ ne chār ghāo khāe;" aur koī kahtā thā, "Pāñch." Gharaz har ek ne apne apne larne aur zakhm khāne kā aḥwāl bayān kiyā. Ek būṛhā ṭhaṭhol un ke pās baiṭhā thā. Bolā ki, "Miyāṇ, jawānī meṇ ham bhī saikron larāiyāṇ lare, aur ham ne bhī hazāron zakhm khāe, aise ki kahīn badan par til dharne kī jagah bāqī nahiṇ rahī. Hamāre āge ab koi kyā larega, aur kyā koi zakhm khāegā?" Itnī bāṭ ke sunte hī un meṇ se ek jawān khafā ho kar bolā, "Bare miyāṇ, kapre to utāro; dekhen, tum ne kahāṇ kahāṇ ghāo khāe hain." Woh hanṣ ke bolā, "Miyāṇ gabrū, na wuh zamāna rahā, na we din rahe, na wuh jawānī rahī, na woh taiyārī rahī, na wuh jism hī rahā. Ab kyā dekhoge?" Itnā kah, bhāg gayā.

## نقل

کسی مکان کے بیچ پانچ \* سات سپاہی بیتے آپس میں  
دینگ مارتے تھے - کوئی کہتا تھا میں نے چار گھاؤ کہائی  
اور کوئی کہتا تھا پانچ - غرض ہر ایک نے اپنے لرنے  
اور ذخم کھانے کا احوال بیان کیا ایک بوڑھا تھمتوں آنکے پاس  
بیتھا تھا - بولا کہ میان جوانی میں ہم بھی سیکھوں لڑائیاں  
لرے \* اور ہمنے بھی ہزاروں ذخم کھائے - ایسے کہ کہیں  
بدپیر تل دھرے کی جگہ باقی نہیں رہی - ہمارے آگے  
اب کوئی کیا لریگا اور کیا کوئی ذخم کھایگا - اتنی بات کے

\* Note this idiom.

سنتے ہی آنہوں سے ایک جوان خفا ہو کر بولا - برے میان  
 کپڑے تو اتارو دیکھیں تمنے کہاں کہاں گھاؤ کھائے ہیں  
 وہ ہنسکے بولا میان گبڑو نہ و زمانہ رہی نہ دے دن رہے نہ  
 وہ جوانی رہی نہ وہ تیاری رہی نہ وہ جسم ہی رہا - اب  
 کیا دیکھو گے - اننا کہہ بہاگ گیا

### Colloquial Style. 5.

A Sipahi was a great gambler ; when he used to win, from joy he used to get so careless that, if anyone had even stripped off him the clothes he wore, he would not have known it.

In expectation of this ten or a dozen\* blackguards used always to stay close beside him, and when they got a chance, used to make his money fly.

One day he went to gamble in some strange assembly, and began to shove the money he won from in front of him, behind him, and the rips who were with him began to make it fly.

In the meantime, some one seeing this said to some one else, "Look ! one fellow spends another man's money !" The other answered him, "Haven't you heard this proverb, that you are wondering at this ?—

"The blind woman grinds (the corn) the dog eats (the flour.)  
 The sinner's wealth goes to nought."

### NAQL.

*Ek sīpāhī barā juārī thā. Jab jittā, tab māre khushī  
 ke aisā ghāfil ho jātā, ki koī us ke pahnne ke kapre bhī utār letā*

\* (Lit. ten, five).

*to bhī use ma'lum na hotā. Isī umīd se das pāñch shuhde har waqt us ke sāth lage rahte, aur jab qābū pāte to us kā māl urāte. Ek roz woh kisi ghair mahjil men juā khelne ko gayā, aur lagā jit jit rupae apne āge se pīchhe khiskāne; aur uske sāth ke luqandre lage urāne. Us men kisi ne dekh kar ek se kahā kī, "Dekho, kisi ki kuuri, koi urāwe!" Dūsre ne jawāb diyā "Kyā yeh maşal tum ne nahiñ sunī jo ta'ajjub karte ho? ki,*

*"Audhī pīse, kuttā khāe;  
Pāpi kā māl akārath jāe."*

### نقل

ایک سپاہی بڑا جواری تھا - جب جیتنا تب مارے  
 خوشی کے ایسا غافل ہو جاتا - کہ کوئی آسکے پہنچنے کے  
 کپڑے بھی انار لیتا تو بھی اُسے معلوم نہ ہوتا - اسی امید  
 سے دس پانچ شہرے ہر وقت اُسکے ساتھ لگے رہتے \* اور  
 جب قابو پاتے تو اسکا مال آرata ہے \* - ایک روز وہ کسی  
 غیر محفل میں جوا کھیلنے کو گیا اذر لگا جیت جیت روپیے  
 اپنے آگے سے پیچھے کھسکا نے - اور اُسکے ساتھ کے  
 لقenderے لگے آرائے اسمیں کسینے دیکھ کر ایک سے کہا کہ  
 دیکھو کسیکی کورائی کوئی آراؤ \* - دوسرے نے

\* Note this idiom.

جواب دیا - کیا تم نہیں سنی جو تعجب  
کرتے ہو۔ کہ

اندھی پسے کتا کھائے  
پاپی کا مال اکارنہ جائے \*

### Colloquial Style. 6.

A certain gentleman was very fond of horses. One day he bought an Arab : upon this Munshi Badrud Din, by way of well-wishing, said :—“ If a Panjabi syce is put on this horse, then it will be well cared for.”

Hearing this, the gentleman called the jamadar of the syces from the stable, and ordered him to get a Panjabi syce for him, but the jamadar forgot. Twenty or five-and-twenty days afterwards, one day the gentleman recollects that matter, he had him sent for, and asked if he had got the syce or not. He said, “ My Lord, your slave is searching, up to now he has not found one.” Hearing this answer, the Munshi said, “ What a rascal he is! He keeps putting you off from a month past, and does not bring you a syce.” The syce said :—“ My lord and master, I don’t mind your calling me a rascal, you are my master, whatever you feel inclined, be pleased to say—but in the presence of one’s master there is no harm in speaking the truth. If I may be pardoned for saying so, this is no Maulavi or Munshi, that when you call one, a hundred should present themselves. This, Sir, is a syce, after months of searching you may possibly find one or two, or perhaps you can’t even

\* Note this idiom.

find one." Hearing this the gentleman laughed, and the candidates, Maulavis and Munshis, who were then present, were abashed, and Munshi Badrud Din held his tongue for shame.

## NAQL.

*Kisi sāhib ko ghoron kā bahut shauk thā. Ek roz ek A'rabī ghorā mol liyā. Is men Munshī Badr-Uddīn ne az rāh-i-khair-khwāhī kahā ki, "Is ghore par Panjābī Sāīs rahe to is kī khidmāt ba-khūbī ho." Yeh bāt sunke sāhib ne iṣṭabal se sāīson ke jama-dār ko bulā kar farmāyā ki, "Hameñ ek Panjābī sāīs lā de." Lekin jama-dār bhūl gayā. Bis pachīs din ke bā'd ek roz sāhib ko woh bāt yād āī. Use bulwā ke pūchhā ki, "Sāīs milā yā nahīn?" Woh bolā, "Khudāwand, ghulām dhūndhītā hai, abhī tak nahīn pāyā." Yeh bāt sun ke Munshī ne kahā "Kyā bad-zāt hai! Ek mahīne se tāl maṭāl kartā hai, aur sāīs nahīn lā detā hai." Bolā, "Pīr o murshid, bad-zāt ke kahne kā main burā nahīn māntā. Āp khudāwand hain, jo mīzāj men āwe so kahiye. Par khudāwand ke rū-ba-rū sach bāt kahne men kuchh 'aib nahīn. Taqṣīr mu'af ho, yeh Maulavī, Munshī nahīn, jo ek ke bulāne se sau ān hāzir hoئے. Yeh to sāīs hai; mahīnōn kī talāsh men ek ādh mil jāe to mil jāe, nahīn to milnā muhāl."* Yeh sun kar Sāhib hanse, aur umidwār jo Maulavī, Munshī us waqt hāzir the, sharminde hue, aur Munshī Badr-ud-Dīn pashimān ho dam khā rahā.

## نقل

کسی صاحب کو گھوڑوں کا بہت شوق تھا - ایک روز  
ایک عربی گھوڑا مول لیا - اسمیں منشی بدراالدین نے از راہ  
خیر خواہی کہا کہ اس گھوڑے پر پنجابی سائیس رہی تو

امکی خدمت بہ خوبی ہو یہہ بات سنکے صاحب نے اصطبل سے سائیسون کے جمendar کو بلا کر فرمایا کہ ہمین ایک پنجابی سائیس لادے اپن ک جمendar بھول گیا بیس پچیس دن کے بعد ایک روز صاحب کو وہ بات یاد آئی - اسے بلو کے پوچھا کہ سائیس ملا یا نہیں وہ بولا خداوند غلام تھونڈتا ہی ابھی تک نہیں پایا - یہہ بادت سن کے منشی نے کہا - کیا بذات ہی ایک مہینے سے ٹال مطال \* کرتا ہی - اور سائیس نہیں لا دیتا ہی بولا پیر و مرشد بذات کے کہنے کا میں برا نہیں مانتا \* آپ خاوند ہیں جو مزاج میں اُوے سوکھئے پر خاوندو نکے روپو سچ بات کہنے میں کچھ عیب نہیں - تقصیر معاف ہو یہہ مولوی منشی نہیں جو ایک کے بلانی سے سو آن حاضر ہوئیں - یہہ تو سائیس ہی مہینوں کی تلاش میں ایک آدھہ \* مل جائے تو ماجائے نہیں تو ملنا محال یہہ سن کر صاحب ہنسے اور امیدوار جو مولوی منشی اُس وقت حاضر تھے شرمذہ ہوئے اور منشی بدرا دین پشممان ہو دم کہا رہا \*

\* Note this idiom.

### Historical. 1.

Alexander learned from his spies that there was an island in the river at a distance of twenty miles ; accordingly when the darkness of night came on—and when, by reason of the roaring of the wind and the violence of the rain and the thunder, it was not possible for any noise of his army to be heard—seizing his opportunity, he took with him 11,000 veterans, and in the dead of night crossed the river.

The Hindus fancied that, perhaps a small force might have crossed over ; accordingly King Porus gave his son command of a few men and sent him to repel the enemy.

At the very outset King Porus's son was killed, and the army defeated ; then indeed King Porus became alarmed, and became aware that Alexander himself had crossed. Without delay he took 4,000 cavalry and 30,000 infantry, with a large number of chariots and elephants, and drew up in battle array to oppose Alexander. King Porus's army evinced great bravery, but could not stand against Alexander's cavalry.

*Sikandar ne apne jāsūson se daryāft kar liyā ki das kos ke fāṣile par is daryā meñ ek jazīra hai : is liye jab ki rāt andherē huī, aur hawā kā sannāṭā aur menh ke zor aur bādal kī garaj meñ sipāh kā kuchh shor o ghul sunāī na de saktā thā, mauqa' pā kar gyārah hazār purāne sipāhī hamrāh lekar rāṭon rāt daryā pār ho gayā. Hindūon ne yeh khayāl kīyā ki thore se sipahī shāyad ā nikle hōnge, is liye Rājā Pūr ne apne beṭe ko thore se ādmī de kar un ke haṭāne ke liye rawānā kiyā. Rājā Pūr kā larkā to jāte hī kām āyā, aur fauj ne shikast pāī. Tab to Pūr ke kān khare hūe, aur samjhā ki khud Sikandar 'ubūr kar āyā hai Fauran chār hazār sawār aur tīs hazār piyāde aur bahut se rath aur hathī havrāh lekar Sikandar ke muqābale par saff-ārā huā. Rājā Pūr*

*ke sipāh ne bari bahadurī dekhlaī, par Sikandar ke Sowāron ke  
āge pesh-raft na ga'ī.*

سکندر نے اپنے جاسوسوں سے دریافت کر لیا کہ دس کوں کے فاصلہ پر اس دریا میں ایگ جزیرہ ہی اسلائیئے جبکہ وات انڈھیری ہوئی اور ہوا کا سناٹا اور مینہ کے زور اور بدل کی گرج میں سپاڑا کا کچھ شور و غل سنائی نہ دے سکتا تھا \* - موقع پا کر گیارہ ہزار پڑا نے سپاہی ہمراہ لیکر راتون رات \* دریا پار ہو گیا ہندوؤں نے یہ خیال کیا کہ تمہوڑ سے سپاہی شاید آنکھے ہو نگے اس لیئے راجہ پور نے اپنے بیتھے کو تمہوڑ سے آدمی دیکر آنکے ہتھا ز کے لیئے روانہ کیا راجہ پور کا لڑکا تو جاتے ہی کام آیا \* اور فوج نے شکست پائی - قب تو پور کے کان کھڑے \* ہوئے اور سمجھا کہ خود سکندر عبور کر آیا ہی - فوراً چار ہزار سوار اور تیس ہزار پیادے اور بہت سے رتھے اور ہاتھی ہمراہ لیکر سکندر کے مقابلہ پر صف آرا ہوا - راجہ پور کے سپاڑا نے بڑی بہادری دکھلائی پر سکندر کے سواروں کے آگے پیشرفت نہ گئی \*

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\* Note this idiom.

### Historical. 2.

After the death of Ishāq, with the exception of Subuktigīn, there was no one capable of ascending the throne.

Subuktigīn by birth was a prince of the Persian dynasty, who by the vicissitudes of fortune had been sent in poverty into the service of Alaptigīn the former king of Ghaznī. Alaptigīn, seeing that he was a likely youth, had bought him, and, advancing him by degrees, had raised him to the dignity of commander-in-chief of his army. Now, having wedded the daughter of Alaptigīn, and having become the king's son-in-law, he ascended the throne, and in the very first year of his reign, that is to say, in A.D. 977, he invaded Hindustān, at that time Raja Jaipāl was Raja of Lahore.

He took Lahore and Multan, and after reducing numerous fortresses, and obtaining much plunder, he returned to his own capital, Ghazni.

*Ba'd marne Ishāq ke siwāe Subuktigīn ke koi shakhs lāiq-i-takht-nishīnī na rahā thā, Subuktigīn asl men ek Shah-zāda Mulk-i-Īrān kā thā, jo ittifāq-i-zamāne se hālat-i-iflās men Alaptigīn, bādshāh-i-sābiq-i-Ghaznī kī khidmat men hāzir kiyā gayā thā. Aur Alaptigīn ne us ko honhār dekh kar kharid liyā thā, aur darja ba-darja taraggī de kar sipah-sālārī ke rutbe tak us ko pahunchā diyā thā. Ab us ne bādshāh Alaptigīn ki larki se apnā nikāh kar ke dāmād bādshāh kā ban kar takht par julūs farmāyā. Aur apne julūs ke awwal hī sāl men, ya'ne san nau sau satatthar 'Isawi men, us ne Hindustān par charhāi kī. Is waqt men Rājā Jāipāl Lāhor kā Rājā thā. Lāhor aur Multān us ne fatḥ kīye; aur ka'i qil'a fatḥ kar ke, bahut sā māl lüt kar phir apne dār-ul-khilāfa Ghaznī ko murāja'at farmāi.*

بعد مر نے اسحاق کے سوائے سبکتگین کے کوئی شخص لائق تخت نشینی نہ رہا تھا - سبکتگین اصل میں ایک شہزادہ ملک ایران کا تھا - جو اتفاق زمانہ سے حالت افلاس میں الپتگین بادشاہ سابق غزني کے خدمت میں حاضر کیا گیا تھا - الپتگین نے اُسکو ہونہار \* دیکھ کر خرید لیا تھا - اور درجہ بدرجہ ترقی دیکر سپہ سالاری کے رتبہ تک اُسکو پہنچا دیا تھا - اب اوسنے بادشاہ الپتگین کی لڑکی سے اپنا نکاح \* کر کے داماد بادشاہ کا بنکر تخت پر جلوس فرمایا \* اور اپنے جلوس کے اول ہی سال میں یعنی سنه ۹۷۷ ع میں اُس نے ہندوستان پر چڑھائی کی اسوقت میں راجہ جیپال لاہور کا راجہ تھا - لاہور اور ملتان اُس نے فتح کیئے - اور کئی قلعہ فتح کر کے بہت ماں لوت کر پھر اپنے دارالخلافہ غزنی کو مراجعت فرمائی -

Note.—ع is the initial letter of the word عیسوی 'Isawi or the year of our Lord, i.e., the Christian Era; the Mohammedan era is denoted by the initial letter of the word هجری 'Hijri or year of the hijra, or flight from Mecca (see page 81).

\* Note this idiom.

### Historical. 3.

With Sevajee there was a large tribal gathering of the hillmen who inhabit the southern hill-country. These people used to plunder the cities and amass wealth, so that the ruler of Beejapoore, by way of subduing them, despatched a large army, under command of Afzal Khan, to attack Sevajee. Sevajee sent word that he was willing to surrender, but that he wished for a private interview. He (Afzal Khan) agreed to this. Sevajee concealed his army in ambush, and gave orders that, on hearing the sound of the bugle, they should instantly fall upon the enemy's army. Afzal Khan, having put aside the 15,000 men whom he had brought with him, went alone to the rendezvous. Sevajee, with fear in his heart, looking cautiously on all sides, turning round at every step and looking behind him, reached the appointed place. At the instant of meeting, he embraced Afzal Khan, and instantly stabbed him in the belly with a dagger. Afzal Khan, drawing his sword, struck Sevajee a blow on the head with it, but as he had a helmet beneath his turban, he escaped unhurt, and the blow went for nothing. Sevajee struck him a second blow with a dagger and the Khan fell dead.

*Sīvājī ke hanrāh pahārī qaum bahut thī jo junūbī kohistān men̄ rahtī hain̄. Yeh log shahron̄ ko lütte aur rupya jam'a karte the, ki Bijāpūr ke ḥākim ne un ke muṣṭi' karne ke wāṣṭe ek lashkar-i-jarrār Afzal Khān̄ ko de kar, Sīvājī par charhāī karne ko rawāna kiyā. Sīvājī ne kahlā bhejā, ki, "Mujhe iṭā'at manzūr hai, lekin̄ ek mulāqāt āp se tanhā karnī chāhtā hūn̄." Us ne manzūr kiyā. Sīvājī ne apni sipāh ghāt men̄ chhīpā dī, aur kah diyā, ki, "Jis waqt bugal kī āwāz suno, fauran dus̄hman kī fauj*

*par ā paryo.* Afzal Khān, pandrah hazār ādmīyon ko jin ko wuh apne sāth lāyā thā, alag kar ke tanhā maqām-i-mutaiyan par gayā. Sīwājī bhī, dil men̄ ḍartā huā, chār taraf se hoshyār ho kar, ek ek qadam par pīchhe mur̄ mur̄ kar dekhtā hūā, us maqām-i-mutaiyan par pahunchā. Jāte hī baghal-gir ho kar milā, aur wahīn̄ Afzal Khān ke pet̄ men̄ khanjar mārā. Afzal Khān ne talwār khīñchī, aur Sīwājī ke sar par mārī; magar chūñki us kī pagrī ke nīche khod thā, is wāsṭe woh bach gayā, aur wār khālī gayā. Us ne dūsrā khanjar mārā, Khān-i-mazkūr kā kām tamām ho gayā.

سیواجی کے ہمراہ پہاڑی قوم بہت تھے جو جنوبی کوہستان میں رہتے ہیں یہ لوگ شہروندکو لوٹتے اور روپیہ جمع کرتے تھے - کہ بیجا پور کے حاکم نے انکے مطیع کرنے کے واسطے ایک لشکر جرار افضل خان کو دیکر - سیواجی پر چڑھائی کونیکو روانہ کیا \* سیواجی نے یہ کھلا بھیجا - کہ مجھے اطاعت منظور ہی \* - لیکن ایک ملاقات آپسے تنہا کرنی چاہتا ہوں \* - اونھے منظور کیا - سیواجی نے اپنی سپاہ گھرات میں چھپا دی اور کہدیا کہ جسوقت بُگل کی آواز سنو فوراً دشمن کی فوج پر آپریو \* افضل خان پندرہ ہزار آدمیوں کو

Note.—**بُگل** This word is very frequently used. It is our English word bangle. The Hindustānī equivalent would be بوق (m) or تُرھی (f).

\* Note this construction.

جنکوڑہ اپنے ہاتھہ لایا تھا - الگ کر کے تنہا مقام معین پر  
 گیا - سیواجی بھی دلمین ترنا ہوا چار طرف سے ہوشیار \* ہو کر  
 ایک ایک قدم پر پیچھے مر مزکر \* دیکھتا ہوا اس مقام معین  
 پر پہنچا - جاتے ہی بغلگیر ہو کر ملا اور وہیں افضل خان کے  
 پیٹ میں خنجر مارا \* افضل خان نے تلوار کھینچی اور  
 سیواجی کے سر پر ماری مگر چونکہ اسکی پتگری کے نیچی  
 خود تھا اسواہ مطے وہ بچ کیا - اور وار خالی \* گیا - اس نے دوسرا  
 خنجر مارا خان مذکور کا کام تمام ہو گیا \*

#### Historical. 4.

When the news of this revolt reached General Nott, who was then in Kandahar, he despatched Colonel Maclaren to punish the mutineers. Had this force reached Kabul, it is certain that the English army would not have suffered such hardships, nor would they have lost so many soldiers.

When this force arrived near Ghazni, it was obliged to return to Kandahar, by reason of the very heavy snow which was falling. The Afghans, after taking Kabul and Ghazni, proceeded to assault Kandahar, but General Nott defeated them ; the Afghans were defeated in the majority of the engagements, but many distinguished English officers fell in battle.

*Jab ki is balve ki khabar Janrail Nāt Sāhib ko, jo Qandhār men the, pahunchī, to unhon ne Karnail Maklāren ko mufsidon ki*

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\* Note this construction.

*tanbih aur tādīb ke wāste rawāna kiyā. Agar yeh fauj Kābul meñ pahūnch jātī, to yaqīn thā ki fauj-i-Āngrezi ko is qadr taklīf na hotī, aur na is qadr sipahī tabāh hote. Yeh fauj jab Ghaznī ke qarib pahūnchī, to ba-sabab kaṣrat bārīsh-i-barf ke pher Qandhār ko murūja'at karāi. Afghānoñ ne ba'd fath karne Kābul aur Ghaznī ke pher Qandhār par ḥamla kiyā, lekin Janrail Nāt Ṣāhib ne un ko shikast dī; akṣar larāiyon meñ Afghānoñ ne shikast khāi; par kai nāmwar Āngrezi 'uhda-dar larāiyon meñ kām ā'e.*

جبکہ اس بلوے کی خبر جرنیل نات صاحب کو جو  
قندھار میں تھے پہنچی تو انہوں نے کرنیل مکلاوون کو  
مفسد و نکی تنبیہ اور تادیب کیواہتے روانہ کیا \* - اگر یہہ فوج  
کابل میں پہنچ جاتی \* تو یقین تھا کہ فوج انگریزی کو اسقدر  
تکلیف نہ ہوتی \* اور نہ امقدار سپاہی تباہ ہوتے \* یہہ فوج  
جب غزنی کے قریب پہنچی تو بعہب کثیر بارش برف  
کے پھر قندھار کو مراجعت کرانی - افغانوں نے بعد فتح  
کرنے کابل اور غزنی کے پھر قندھار پر حملہ کیا - لیکن جمنر  
نات صاحب نے انکو شکست دی \* - اکثر لرائیوں میں  
افغانوں نے شکست کھائی \* پر کئی فامور انگریزی عہدہ دار  
لرائیوں میں کام آئے \*

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\* Note this idiom.

### Historical. 5.

Sher Singh himself was a great libertine, but his Wazir used to perform all the duties of the State. One day the Maharaja Sher Singh was engaged in mustering his cavalry when Jeet Singh, under pretence of showing him a rifle, came close to Sher Singh, and killed him with the rifle. On that very day too Sher Singh's eldest son was killed. In this way great disorder again arose in the State. The Wazir, Dhiyan Singh, also fell by the hands of murderers on the same day. Accordingly his son Heera Singh went to the camp and reported the murder of Sher Singh and his own father and said to the soldiers that, if they would join him, he would increase their pay. The army, who numbered about fifty thousand men, at the very instant of hearing this suggestion, gladly and readily placed their lives at his disposal.

Accordingly Heera Singh took the army and attacked the fort of Lahore, and, after a mild engagement, took possession of the city, and having put to the sword the enemies who had murdered his father, Dhiyan Singh (the Wazir), and the Maharaja Sher Singh, had their corpses dragged through the streets.

*Sher Singh khud to barā ‘aiyāsh thā, par tamām kārobār saltanat ke us kā wazīr kartā rahtā thā. Ek roz Mahārājā Sher Singh sawāron kī maujūdāt lerhā thā ki Jait Singh, ba bahāna dekhlāne ek bandūq ke, Kūnwar Sher Singh ke pās āyā, aur us ko us bandūq se halāk kiyā. Aur usī roz barā beṭā Sher Singh kā bhī mārā gayā. Is taur par us Saltanat meñ pher be-intizāmī barpā huī. Wazīr Dhyān Singh bhī usī roz qātilon ke hāth se maqtūl huā chunānchi isī wāste us ke larke Hirā Singh ne kampū meñ jā kar Mahārājā Sher Singh aur apne bāp ke qatl kā hā*

*zāhir kiyā; aur sipāhiyon se kahā, kī "Agar tum mere sharīk hoge, to main tumhārī tankhwāh meñ izāfa karūngā."* Fauj, jo ki takhminan pachās hazār kī thī, ba-mujarrad sunne is bāt ke khush huī, aur us ke sāth sar dene par musta'idd ho ga'i. Chunānchi Hīrā Singh ne fanj hamrāh lekar Qil'a-i-Lāhor par hamlā kiyā, aur ba'd ek khafif larāī ke, shahr par qābiż ho gayā, aur un mukhālifon ko, jinhot ne us ke bāp, Dhyān Singh Wazīr ko, aur Mahārājā Sher Singh ko qatl kiyā thā, tah-i-tegh kar ke un kī lāshon ko kūcha ba-kūcha ghasitwāyā.

شیرسنگہ خود بڑا عیاش \* تھا - پر تمام کار و بار سلطنت کے امکا وزیر کرتا رہتا تھا \* ایک روز مہاراجا شیرسنگہ سوارون کی بی موجودات \* لے رہا تھا کہ جیت سنگہ بہ بہانہ دیکھلانے ایک بندوق کے گنور شیر سنگہ کے پاس آیا اور اسکو اس بندوق سے ہلاک کیا اور اسی روز بڑا بیقا شیر سنگہ کا بھی مارا گیا - اس طور پر اس سلطنت میں بہر بھی انتظامی برباد ہوئی وزیر دھیان سنگہ بھی اسی روز قاتلوں کے ہاتھ سے مقتول ہوا - چنانچہ اسی واسطے اسکے لئے کہا سنگہ نے کمپو میں جا کر مہاراجا شیر سنگہ اور اپنے باپ کے قتل کا حال ظاہر کیا اور سپاہیوں سے کہا کہ اگر تم میرے شریک ہو گے تو میں تمہاری تنجواہ میں اضافہ \* کروں گا فوج جو کہ تخمیناً \*

\* Note this idiom.

پچاس ہزار کی تھی بھرپور سننے \* اس بات کے خوش ہوئے اور اسکے ساتھ سر دینی \* پر مستعد ہو گئے چنانچہ ہیرا سنگھ نے فوج ہمراہ لیکر قلعہ لاہور پر حملہ کیا - اور بعد ایک خفیف لرائی کے شہر پر قابض ہو گیا اور ان مخالفون کو جنہوں نے اسکے باپ دھیان سنگھ وزیر کو اور مہاراجہ شیر سنگھ کو قتل کیا تھا تھے تیغ \* کر کے انکی لاشونکو کوچہ بکوچہ گھے متوایا -

### Historical. 6.

On the 1st of July of the year A.D. 1848, another battle took place under the walls of Multan.

In this battle Mull Raj himself took part, but a chance ball having struck his elephant's howdah, from the force of the blow he fell from the elephant to the ground, and, mounting a horse, fled to Multan. This battle lasted six hours, and, although the Multanis fought with the utmost bravery, they could no longer withstand the English army. On the 8th of August of the above year, the English force attacked the Diwan Mulraj, and drove him from a village in which his army was encamped. The English army took possession of that village, and the enemy's force, having fled to a garden which was near the village, encamped and spent the whole

\* Note this idiom.

day in bombarding the enemy's position; the English army being harassed, attacked the garden, the battle raged there for an hour and-a-half. English Officers, who had taken part in the former battles of the Punjab, declare that they had never seen the Sikhs fight with so great bravery, nor had their guns ever been so well served. In this battle several English Officers were killed and wounded.

*Yakum Jūlāī San 1848 'Isawī ko, Qil'a-i-Multān kī faṣīl ke nīche ek aur larāī huī. Us larāī men̄ Mul Raj ba-zāt-i-khud lartā rahā; lekin ittifāq se ek gola us ke hāthī ke haude par jo lagā, to ṣadme se wuh hāthī par se nīche gir parā aur ghore par sawār ho kar Multān ko bhāg gayā. Yeh larāī chhe ghante tak rahī. Agarchi Multānī kamāl shujā'at se lare, par An̄grezī-fauj ke sāmne ziyāda na ṭhahar sake. Āṭhwīn̄ Agast san ṣadr ko, fauj-i-An̄grezī ne Dīwān Mul Rāj par ḥamla kiyā, aur ek gānw se jahān us kā lashkar khīma-zan thā, us ko mār kar haṭā diyā; aur us gānw par fauj-i-An̄grezī qābiż ho ga'ī. Dushman kī fauj ek bāgh men̄, jo ki us gānw ke qarib thā, bhāg kar muqīm hū'i aur wahān se din bhar gola-andazī kartī rahī. Is līye fauj-i-An̄grezī ne mutahaiyir ho kar us bāgh par ḥamla kiyā. Derh ghanṭe tak wahān̄ larāī jārī rahī. 'Uhdadārān-i-An̄grez. jo janghā-i-sābik-i-Panjāb men̄ sharik the, yeh bayān karte haiñ ki "Ham ne sabhon ko aisī jawān-mardī se larte hue kabhī nahīn̄ dekhā, aur na kabhī un ki topen aisī jaldi jaldi chaltī thiñ." Us lūrai men̄ ka'ī afsarān-i-An̄grezī majrūh o maqtūl hne.*

یکم جولائی سنہ ۱۸۴۸ع + کو قلعہ ملتانی کی فصیل  
کے نیچی ایک اور لرائی ہوئی اس لرائی میں مولراج بذات

+ Ek hazar āṭh sau aṭhtāhs Isawī.

خود لرتا رہا لیکن اتفاق سے ایک گولہ اسکے ہاتھی کے ہوٹے پر جو \* لگا تو صد میسے وہ ہاتھی پر سے نیچے لرپڑا اور گھوڑے پر سوار ہو کر ملتان کو بہاگ گیا۔ یہ لرائی چھہ گھنٹے تک رہی اگرچہ ملتانی لوگ کمال شجاعت سے لرے پر انگریزیجا فوج کے سامنے زیادہ نہ تھر سکے آتھوین اگست سنہ صدر \* کو فوج انگریزی نے دیوان مولراج پر حملہ کیا اور ایک گانو سے جہاں اسکا لشکر خیمه زن تھا اسکو مار کر هتا دیا اور اس گانو پر فوج انگریزی قابض ہو گئی \* - دشمن کی فوج ایک باغ میں جو کہ اس گانو کے قریب تھا بہاگ کر مقیم ہوئی اور وہاں سے دن بھر گولہ اندازی کرتے رہے اس لئے فوج انگریزی نے متاخر \* ہو کر اس باغ پر حملہ کیا - ڈیرہ گھنٹے تک وہاں لرائی جاری رہی \* - عہدہ داران انگریزی جو جنگھاے سابق پنجاب میں شریک تھے یہہ بیان کرتے ہیں کہ ہم نے سبھونکو ایسی جوانمردی سے لرتے ہوئے کبھی نہیں دیکھا - اور نہ کبھی انکی توپیں ایسی جلدی چلتی تھیں اس لرائی میں کئی افسران انگریزی مجاہد و مقتول ہوئے \*

\* Note this idiom.

### Narrative Style. 1.

We are very pleased to hear that the rates for registration are either to be reduced from four annas to two annas or have already been reduced, but it is a matter for regret that the fares of the Punjab Northern State Railway are daily rising, and no attention is paid to the arrangements. A friend of ours says that since the officers of the railway, who, in addition to being experienced, were also energetic, have been changed, great falling off has occurred in the management of this line. He said that he was also of opinion, that in the time of Mr. Keene the line was in an excellent state, and that gentleman used to perform his duties with great energy and zeal. The Government arrangements for transport during the Afghan war were much facilitated by that gentleman's excellent arrangements. Under his regime, too, travellers experienced less trouble. The complaints against this line do not need explaining. Our correspondents from time to time have not been backward in bringing them to notice. So that to repeat them will be like always harping upon the same string.\* But this demands consideration. Why does not Government direct the attention of its new officers to the arrangements ?

*Is bāt ke sunne se ki rusūm-i-Rejistirī bajāe chār āne ke do āna muqarrar hone wālī hai, yā ho gaī ham bahut khush hū'e; lekin is men Panjāb Nārdarn Iṣṭet Relwe kā kirāyā to din par din barhāyā jātā hai, aur intīzām kī taraf muṣlaq tawajjuh nahiṇ kī jātī. Ek hamāre karam-farmā farmāte hain, ki afsarān-i-Relwe, jo tajriba ke 'alāwa jafā-kash bhī the, chunki tabdil kīye ga'e hain, is wāste us lāin ke intīzām men farq ā gayā hai. Unhōn ne farmāyā, "Is se hamārā bhī ittifāq hai ki, Kīn Sāhib Bahādur*

• Note this phrase.

ke waqt men lāin 'umda hālat men thī, aur yeh Sāhib nihāyat mīhnat aur sar-garmī ke sāth kām karte the. Government ko jang-i-Afghānistān men sāmān-i-bār-bardārī men Sāhib-i-mam-dūh kī 'khush-intizāmī se suhūlat hūī. Musāfiروں ko bhī un ke 'ahd men chandān taklīf na thī. Is lāin ki shikāyateṇ muhtāj-i-bayān nahīn. Nāma-nigāroں ne waktan fa-waktan un ke iżhār se kotāhi nahīn kī. Is liye un kā i‘āda karnā misl us naghme ke hogā jis ke bār bār alāpne se lutf ḥaṣil nahīn hotā. Ab ghaur-ītalab yeh amr hai, ki Government nae afsarوں ko intizām kī taraf kyūn tawajjuh nahīn dilātī.

اس بات کے سفے سے کہ رسم رجسٹری بجائے ۱۴ -  
 آنے کے ۲ مقرر ہونیوالی ہی یا ہوگئی ہم بہت خوش ہوئے لیکن اس میں پنجاب ناردن استیت ریلوے کا کرایہ تو دن پر دن برھایا جاتا ہے - اور انتظام کی طرف مطلق توجہ نہیں کیجا تھی ایک ہمارے کرمغیرما فرما تھے ہیں کہ افسران ریلوے جو تجربہ کے علاوہ جفا کش بھی تھے چونکہ تبدیل کئے گئے ہیں اسواستے اُس لائیں کے انتظام میں فرق آگیا ہی انہوں نے فرمایا اس سے ہمارا بھی اتفاق ہی کہ کہیں صاحب بہادر کے وقت میں لائیں عمده حالت میں تھیں اور یہہ صاحب نہایت محنت اور سرگرمی کے ساتھہ کام کرتے تھے گورنمنٹ کو جنگ افغانستان میں سامان بار بداری میں صاحب مدد و روح کی خوش انتظامی سے سہولت ہوئی

مسافرون کو بھی انکے عہد میں چمدان تکلیف نہ تھی اس لائیں کی شکایتیں محتاج بیان نہیں نامہ نگاروں نے وقتاً اپنے اظہار سے کوتاہی نہیں کی اسلیئی انکا اعادہ کرنا مثل اس نغمہ کے ہو گا جسکی بار بار الپنی سے لطف حاصل نہیں ہوتا + \* اب غور طلب یہہ امر ہی کہ گوارنمنٹ نئے افسروں کو انتظام کی طرف کیون توجہ نہیں دلاتے \*

### Narrative Style. 2.

The *Indian Daily News* writes that in a few days' time a case will come on in the Police Courts in which a husband has been ill-treating his wife. The age of the wife was eleven years. The husband took her to his house; as the girl would not obey the orders of her father-in-law and mother-in-law, and would not do the work of the house he shut her up in a room, put chains on her feet and handcuffs on her hands, and for two days gave her no food; and in addition to this, she was regularly beaten.

The girl's parents informed the police; the Inspector came and saw the girl in that condition, and had the irons struck off her by a blacksmith.

Now a case is pending against the husband for unlawful imprisonment.

\* Note this phrase.

+ Lit. Like that strain the repeated singing of which is not a source of pleasure.

الابناء *Alāpnā* is to tune an instrument; to "catch" a tune.

*Indiyan Deli Niuz kahtā hai, ki chand roz ke ba'd Pūlīs Korṭ men muqaddama pesh hogā, ki ek shauhar ne apnī zauja par kaisā zulm kiyā. Zauja kī 'umr gyārah baras kī thi. Shauhar apne ghar le gayā. Chunckī laṛkī ne sās susre kā kahnā na mānā, aur ghar kā kām na kartī thi, is līye us ko ek kamare men band kiyā, hāth men hath-karī, pānw men zanjīr dāl dī, do roz dāna pānī na diyā, aur 'alāwa is ke, barābar us par mār pārī. Laṛkī ke wālidain ne Pūlīs ko ittīlā dī. Inspēktor āyā, to laṛkī ko usī hālat men dekhā, aur lohār se beriyān kātwāīn. Ab shauhar par mukaddama-i-kabs-i-bejā qāim huā hai.*

اندیں تیلیجی نیوز کہتا ہے کہ چند روز کے بعد پولیس کورٹ میں مقدمہ پیش \* ہوگا کہ ایک شوہر نے اپنی زوجہ پر کیسا ظلم کیا زوجہ کی عمر گیمارہ برس کی تھی شوہر اپنے گھر لیکیا چونکہ لڑکی نے ساس \* سسرے \* کا کہنا نہانا اور کام نکرتی تھی اسلیئے اسکو ایک کہرے میں بند کیا ہاتھہ میں ہتھریچا پاؤ نمیں زنجیر ڈال دی دو روز دانہ پانی \* نہ دیا اور علاوہ اسکے برابر اوسمپر مار پڑی لڑکی کے والدین نے پولیس کو اطلاع دی انسپکٹر آیا تو لڑکی کو اوسی حالت میں دیکھا اور لوہار سے بیڑیاں کٹوائیں \* اب شوہر پر مقدمہ جبس بیجا + قائم ہوا ہی \*

\* Note this idiom.

† See page 115

### Narrative Style. 3.

*The Story of the Envious and the Envied.* †

Two men lived in a great city, and the door of the house of one of them was close to the door of the other. One of those two used to envy the other.

The one who was envied, by reason of the envy and annoyance of the other, wished to leave that city and remove far off, so that that envy, which he bore against him by reason of his nearness, might be removed. Although the envied one always treated the envier well, still he did not refrain himself from his envy. To such a point did this go that the envied one sold that house of his and its furniture, went to another city, and bought a suitable house at the distance of five miles from the city, in which there was a nice garden and a blind well.

That good man, after buying the house, assumed the garb of a faqir and became a dervish.

#### QISSA HĀSID AUR MAHSŪD KĀ.

*Ek bare shahr men do shakhş rahte the, aur durwāza ek ke ghur kā dūsre ke darwāze se muttaşil thā. Ek shakhş un men se dūsre shakhş par hasad kiyā kartā. Mahsūd ne us ke hasad aur āzār dene se, chāhā ki us ghar ko chhor ke bahut dūr jā rahe, tā ki yeh hasad, jo basabab nazdīk rahne ke wuh mujh se rakhtā hai, dūr ho jā'e. Bā-wajūd ki mahsūd hameşhu hūsid ke sāth sulūk kiyā kartā, lekin woh hasad se bāz na utā. Yuhān tuk ki mahsūd ne woh ghar aur asbāb bech kar, dūsre shahr men jā, derh kos ke fūşile pur us shahr se, ek makān-i-maqūl mol liyā, ki jis men ek bāgh-i-nafīs aur andhā kū'ā thā. Wuh nek mard, ba'd mol lene ghur ke, libās faqīrī kā pahn kar darwesh hogagā.*

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† This and the three succeeding passages are from the Arabian Nights which will be found very useful to the student of Urdu.

### قصہ حاسد اور محسوس کا

ایک بڑے شہر میں دو شخص رہتے تھے اور دروازہ ایک کے گھر کا دوسرے کے دروازہ سے متصل تھا ایک شخص اونمیں سے دوسرے شخص پر حسد کیا کرتا محسوس نے اوسکے حسد اور آزار دینے سے چاہا کہ اوس گھر کو چھوڑ کے بہت دور جا رہے تاکہ یہ حسد جو بسبب نزدیک رہنے کے رہ مجبھے رکھتا ہے \* دور ہو جائے باوجود کہ محسوس ہمیشہ حاسد کے ساتھ سلوک \* کیا کرتا لیکن وہ حسد سے باز نہ آتا یہاں تک کہ محسوس نہ وہ گھر اور اسباب بیچکر دوسرے شہر میں جا تیزہ کوس کے فاصلے پر اوس شہر سے ایک مکان معقول مول لیا کہ جس میں ایک باغ نفیس اور انہا گنوں \* تھا وہ نیک مرد بعد مول لینے کھر کے لباس فقیری کا پہنکر درویش ہو گیا \*

### Narrative Style. 4.

In olden times a tailor of Kashgar, which is near the country of Tatar, used to sit in his shop and sew. He was thus sitting one day towards evening, sewing away, when suddenly a hunchbacked man with a drum came along, and sitting down

Note this idiom.

under his shop window began to sing. The tailor was much pleased to hear his singing, and, when it was near the time for him to go home, he said to the hunchback, "If you feel disposed come to my house which is near this, and sing and play." The hunchback agreeing, went to his house. When the tailor, having washed his hands and face, sat down, he began to say to his wife, who was pretty, and of whom he was very fond, "To-day I have brought this man, who sings and plays very well, so as to give you a chance of hearing some singing. If the dinner is ready, bring it." His wife laid the cloth and brought the dinner and placed it before him, and the lady of the house herself sat down with him, and they set to eating, and they made the hunchback too share the repast. By chance, that day, some fish had been cooked in the tailor's house, and, as he was sharing their dinner, they gave the hunchback some fish. As it was very nice the hunchback eat it so carelessly, without taking out the bones, that a bone stuck in his throat.

*Agle zamāne men̄ ek darzī Kāshghar kā, jo muttaṣil Mulk-i-Tātār ke hai, apnī dūkān par baiṭh kar kapre sīyā kartā. Chunanchi ek roz wuh baiṭhā hūā qarib shām ke sī rahā thā, ki na-gahānī ek shakhs kūza-push̄ tabla le kar āyā, aur us kī dukān ke tale baiṭh kar gāne lagā. Darzī us kā gānā sun kar bahut khush hūā. Jab waqt uske ghar jāne kā qarib pahūñchā, us ne kubre se kahā, "Agar tumhārā jī chāhe, mere ghar, jo yahāñ se qarib hai chal kar gāo bajāo." Kubrā rāzī ho kar us ke ghar gayā. Jab darzī mūñh hāth dho kar baiṭhā, apnī bībī se, ki khūb-sūrat thī, aur us ko nihāyat pīyār kartā thā, kahne lagā, "Aj main tumhāre gānā sunāne ke wāste, is shakhs ko, ki khūb gātā bajātā hai, lāyā hūñ. Khānā, agar tāiyār ho, to lāo." Us kī bībī ne dastar khwān bichhā, khānā āge lā kar rakhā, aur*

*miyān bībī bāham baiṭh kar khāne lage, aur us knbṛे ko bhī sharīk khāne ka kīyā. Ittifāqan us roz darzī ke ghar machhlī pakī thī, aur khāne ke shumūl men machhlī bhī kubrē ko dī. Jo woh bahut laziż thī, kubrē ne, bidūn nikālné kāntōn ke, is be ihtiyyātī se khāyā ki ek kānṭā, us ke halq men chubh gayā.*

اگلے زمانے میں ایک درزی کاشغر کا جو متصل ملک تاتار کے ہی اپنی دوکان پر بیٹھ کر کپڑے سیا کرتا \* چنانچہ ایک روز وہ بیٹھا ہوا قریب شام کے سی رہا تھا \* ناگہانی ایک شخص کوڑہ پشت طبلہ لیکر آیا اور اوسکی دکان کے تلے بیٹھ کر گانے لگا درزی اوسکا گانا سننکر بہت خوش ہوا جب وقت اوسکے گھر \* جائز کا قریب پہنچا اوسنے کپڑے سے کہا اگر تمہارا جی چاہے \* میرے گھر \* جو یہاں سے قریب ہی چل کر گاؤ بجاو کبڑا راضی ہو کر اوسکے \* گھر گیا جب درزی مونہہ ہاتھہ دھوکر بیٹھا اپنی بی بی سے کہ خوبصورت تھی اور اوسکو نہایت پیار کرتا تھا کہنے لگا آج میں تمہارے گانا سنانے کے واسطے اس شخص کو کہ خوب گاتا بجاتا ہی لا یا ہون کھانا اگر طیار ہو تو لاز اوسکی بی بی نے

\* Note this idiom.

Note the construction of the word **گھر** *ghar*, wherever it occurs in this story the postposition is omitted, see page 31.

Note. درزی کے گھو۔ پر inflected because governed by understood.

دسترخوان بیپھا کھانا آگے لاکر رکھا اور میان بی بی باہم بیتھکر کھانے لگے اور اوس کبڑی کو بھی شریک کھانے کا کیا اتفاقاً اوس روز درزی کے گھر مچھلی پکی تھی اور کھانے کے شمول میں مچھلی بھی کبڑے کو دی جو وہ بہت اذین تھی کبڑے نے بدون نکالنے \* کانتون کے اس بے احتیاطی سے کھایا کہ ایک کانٹا اوسکے حلق میں چبھے گیا \*

### Narrative Style. 5.

#### THE DESCRIPTION OF THE FOURTH VOYAGE OF SINBAD THE SAILOR.

MY FRIENDS,—In the abundance of merrymaking all the fear and danger of all three journeys was effaced from my heart, so, having forgotten all my calamities and mishaps, the desire came upon me of amassing wealth and property and of seeing wonders. Then having made preparations for the fourth voyage, and having bought those articles of merchandise which were valued and in demand in those foreign countries to which I intended to travel, I set off for Persia. In the middle of my journey, passing by several cities, I arrived at a port, whence I again embarked; and from thence our ship sailed bound for the islands of Farma and other eastern ports. One day suddenly such a gale of wind beat upon the ship, that the captain of necessity lowered the sails of the ship and said to the sailors, “This is a hurricane, be on your guard and look out.” In

\* Note this idiom.

spite of all their care, it was of no avail; the sails of the ship being torn by the wind went to ribbons, and the ship became unmanageable (*literally, got out of the power of the captain*) to such an extent that running on the sand by reason of its weight, it was dashed to pieces. All the crew together with the freight were lost, but I and a few merchants, by the aid of planks floating along, alighted on an island which was near there. From the shore we went into the island, and by dint of living on wild fruits some degree of strength came to us.

### BAYĀN SINDBĀD JAHĀZĪ KE CHAUTHE SAFAR KĀ.

Sāhibo, kaṣrat-i-‘aish o‘ishrat se woh sab khauf o khaṭar tīnōn safar ke mere dil se jāte rāhe. Pher sab āfaten aur muṣībaten bhūl ke ishtiyāq jama‘ karne māl o āsbāb aur sair karne ‘ajāibāt kā nīyā, aur ṭaiyārī chauthē safar kī kar ke woh asbāb-i-tijārat jis kī khwāhish aur qadr dūr dūr mulkon men̄ thi, aur unhoṇ kī ḥaraf jāne kā irāda kiyā thā, kharid kar ke Pāras kī ḥaraf rawāna hūā. Aṣnā-i-rāh men̄ kitne ek shahr ṭai kartā hūā ek bandar men̄ pahūñchā, jahān̄ se pher jahāz par sawār hūā, aur wahān̄ se jahāz hamārā jazāir-i-Farma wagħaira banādir-i-sharqī kī ḥaraf jā niklā. Ek din daf‘atan aisā jhōṅkā hawā kā jahāz ko lagā, ki Kaptān ne majbūr ho jahāz ke bādbān nīche kar diye, aur khalaṣiyon se kahā, “Yeh ṭūfān hai; khabardār aur hoshyār raho.” Harchand ki unhoṇ ne kamāl hoshyārī kī, lekin kuchh mufid na hūī. Jahāz kī pālen̄ bilkull ṭūfān se ṭukre ṭukre ho ga‘īn̄, aur jahāz qābū se nā-khudā ke jātā rahā yahān̄ tak ki bālū par chaṛḥ kar, basabab bojh ke pāsh pāsh ho gayā sab jahāz ke log ma‘ māl o asbāb bilkull dūb ga‘e; magar maiṇ aur chand saudāgar takhton̄ ke sahāre se bahte hūē, ek jazīre men̄, jo wahān̄ se qarīb thā, jā lage. Kināre se uṭh kar us jazīre men̄ ga‘e, aur basabab khāne jangli phalōn̄ ke fil-jumla ham men̄ ṭāqat āī.

بیان سند باد جہازی کے چوتھے سفر کا  
 صاحبو کثرت عیش و عشرت سے وہ سب خوف و خطر  
 تینوں سفر کے میرے دل سے جاتے رہے \* پھر سب آفتن اور  
 مصیبتیں بھول کے اشتیاق جمع کرنے مال و اسباب اور میر  
 کرنے عجائبات کا آیا اور طیاری چوتھے سفر کی کر کے وہ  
 اسباب تجارت جسکی خواہش اور قدر دور دور ملکوں میں  
 تھی اور انہوں کی طرف جانے کا ارادہ کیا تھا خرید کر کے  
 پارس کی طرف روانہ ہوا اثناء راہ میں کتنے ایک شہر طی  
 کرتا ہوا ایک بندر میں پہنچا جہان سے پھر جہاز پر سوار ہوا  
 اور وہاں سے جہاز ہمارا جزاً فرمہ وغیرہ بنادر شرقی کی طرف  
 جانکلا \* ایک دن دفعہ ایسا جہونکا ہوا کہ جہاز کو لگا کہ کپتان  
 نے مجبور ہو \* جہاز کے بادبان نیچی کر دئے اور خلاصیوں  
 سے کہا یہ طوفان ہی خبردار اور هوشیار رہو ہر چند کہ انہوں  
 نے کمال هوشیاری کی لیکن کچھ مغیب نہوئی جہاز کی بالیں  
 بالکل طوفان سے پہنچے تکرے تکرے ہو گئیں اور جہاں قابو سے  
 نا خدا کے جاتا رہا \* یہاں تک کہ بالو پر چڑھ کر بسبب بوجہ  
 کے پاش پاش ہو گیا سب جہاز کے لوگ مع مال و اسباب

\* Note idiom.

بالکل ڈوب گئے مگر میں اور چند سو داگر نختون کے سہارے  
 سے \* بہتے ہوئے ایک جزیرے میں جو وہاں ہے قریب تھا  
 جالگے \* کنارے سے اوپر تھکر اوس جزیرے میں گئے اور  
 بسبب کھانا ز جنگلی پہلوں کے فی الجملہ \* ہم میں  
 طاقت آئی \*

### Narrative Style. 6.

In short, in the midst of these arrangements, King Badar's father fell sick, and his weakness increased day by day. At last, when he despaired of living, he summoned the councillors of his kingdom, and exacted from them a fresh promise of obedience to King Badar, and then departed from this transitory world. The King Badar and his Queen Gulnār were much distressed at this occurrence, and buried him with great ceremony. Badar, in accordance with the custom, remained in seclusion for a month, and held intercourse with no one; and, in sorrow for his father, wept continually. In the meantime, his mother, and Malik Ṣāliḥ, the brother of Gulnār, having arrived there with their relations, joined in the general mourning. When they had all finished the mourning ceremonies, Malik Ṣāliḥ, one day said to his sister Gulnār, "I wonder that you give no thought to the marriage of Badar; if you wish it I will seek for a princess in my dominions who shall be as beautiful as and worthy of Badar." The Queen Gulnār

\* Note idiom.

answered, "Hitherto I had not given a thought to this matter, for this reason that I had not seen any wish nor inclination on the part of Badar in this direction, and I shall be very pleased, if some lovely princess is in your mind, inform me of her, so that I may, after enquiry, give you permission to set the matter on foot; I have great confidence, from your affection and kindness that you will seek for some such princess for him."

*Alqışşa, işi intizām men, bāp Bādshāh Badr kā bīmār hūā, aur roz-ba-roz us kī 'alālat barhti ga'ī. Akhir jab apnī zindagānī se māyūs hūā, wazīr aur amīr mamlakat ke jama' kīye, aur pher un se wāṣṭe iṭṭāt Bādshāh Badr ke mujaddadan 'ahd o paimān liye, aur is 'ālam-i-fānī se riḥlat farmāī. Is hādise se Sultān Badr aur Malika Gulgān ne bahut jaza' o faza' kar ke, us ko bare tajammul se dafn kiyā. Badr ne, hasb-i-dastur, ek mahīne tak gosha-nashīn ho ke, kisi mutanāffis se mulāqāt na kī; aur apne bāp ke gham men din rāt royā kiyā. Is'arṣe men, mān aur Malik Sālīh, bhāī Gulgān kā, apne aqrībā ke sāth wahān pahunch kar, sharīk us mātam ke hūe. Jab rusūm-i-mātam-dārī se un sab ne farāghat pāī, Malik Sālīh ne ek roz apnī hamshīra Gulgān se kahā, "Ta'ajjub hai ki tum ko abtak kuchh fikr Badr kī kat-khudāī kā nahīn. Agar tumhārī marzī ho, to main koī shāh-zādī apne mulkon men, jo ham jamāl aur qābil Badr ke ho, talāsh karun." Malika Gulgān ne jawāb diyā ki, "Ab tak mujhe is bāt kā kuchh khayāl na thā, işi wajh se ki main ne kuchh raghbāt aur khwāhish Badr kī is taraf nahīn pāī thi; aur main bahut khush hūngī, agar koī shah-zādī shāhib-i-jamāl tumhāre khayāl men ho, to mujhe us se āgāhī karnā, tā main daryāft kar ke tumhen us kī silsila-jumbānī ke wāṣṭe ijāzat dūn: aur mujh lo tumhāri maḥabbat o shafaqat se yaqīn hai, ki tum koī aisī shāh-zādī us ke wāṣṭe dhūndhoge.*

القصہ اسی انتظام میں باپ بادشاہ بدر کا بیمار ہوا اور روز بروز اوسکی علالت برہتی گئی \* آخر جب اپنی زندگانی سے مایوس ہوا وزیر اور امیر مملکت کے جمع کئے اور پھر اون سے واسطے اطاعت بادشاہ بدر کے مجده عمدہ و پیمان لیئے اور اس عالم فانی سے رحلت فرمائی \* اس حادثے سے سلطان بدر اور ملکہ گلنار نے بہت جزع و فزع کر کے اوسکو برے تجمیل سے دفن کیا بدر نے حسب دستور ایک مہینے تک گوشہ نشین ہو کے کسی متنفس سے ملاقات نہیں اور اپنے باپ کے غم میں دن رات رویا کیا \* اس عرصے میں مان اور ملک صالح بھائی گلنار کا اپنے اقربا کے ساتھ وہاں پہنچکر شریک اس صائم کے ہوئے جب رسوم صائمداری سے اون سب نے فراغت پائی ملک صالح نے ایک روز اپنی ہمشیرہ گلنار سے کہا تعجب ہی کہ تمکو ابتو کچھ فکر بدر کی لئے تخدائی کا نہیں اگر تمہاری مرضی ہو تو میں کوئی شہزادی اپنے ملکوں میں جو ہم جمال اور قابل بدر کے ہو تلاش کروں ملکہ گلنار نے جواب دیا کہ اب تک مجھے اس بات کا کچھ خیال نہیں اسی وجہ سے کہ میں نے کچھ رغبت اور

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\* Note idiom.

خواہش بدر کی اس طرف نہیں پائی تھی اور میں بہت خوش ہونگی اگر کوئی شہزادی صاحب جمال تمہارے خیال میں ہو تو مجھے اوس سے آگاہی کرنا \* تا میں دریافت کر کے تمہیں اوسکی سلسلہ + جنبانی کے واسطے اجازت دون اور مجھکو تمہاری محبت و شفقت سے یقین ہی کہ تم کوئی ایسی شہزادی اوسکے واسطے ڈھونڈھو گے \*

\* Note idiom.

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